

(3)

The doctrine of Subiection
TO
GOD AND
THE KING.

Gathered out of the 5. Commande-
ment: fit for all the Kings Subiects
to read, wherein they may learne
true Obedience.

1. Peter 2. 17.

Fear GOD, honour the King.



LONDON,
Printed for T. Downes and
E. Dawson. 1616.

TO
GOD AND
THE KING.

Ordered out of the Command
ment to all the Kings Subjects
to read wherein they may learn
the Obedience.



LONDON
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E. Dawson.



TO THE CHRISTI-
an and wel-disposed Rea-
der, *S. Egerton wisheth*
grace, mercie, and peace,
from God the Father,
and from our Lord
Jesus Christ.



He varietie and
vanitie of idle
Phamphlettes,
which the loue
of gaine or glo-
rie, for the most
part begetteth,
& the Presse daily bringeth forth
in our English tongue : made
mee the more willing to further
the printing of this explanation
of the fift Commandement, For

A 4 though

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To the Christian Reader.

though the most part delight to
read the vnflauorie inuentions of
mens braines, and that such also
as desire to reade good bookes,
haue such plentie before them,
that they are doubtfull, for want
of good direction, which they
should pitch vpon: yet I thought
with my selfe, that the rare & sin-
gular piety of this Author, a holy
man, and most faithfull Minister,
powerful in prayer, and diligent
in preaching to his flocke manie
yeares together, with the perspi-
cuitie of the order, and the choise-
nesse of the matter, might the ra-
ther by my testimonie, stir vp the
minds of Godly Christians, to
reade this Treatise, though being
otherwise streighted of time, or
distracted in their choise, they
might perhaps neglect the rea-
ding of so fruitfull a Treatise vpon
this

this Commandement , as hath not hitherto (so farre as I can learne) beene printed and published in our mother tongue.

Sundry learned and godly men have laboured verie fruitfully, in opening the sense , and laying forth the duties of euerie Commandement, and more particularly of the 4. wherein the practise both of the duties of *Pietie*, set downe in the first Table, & of the duties of *Mercie*, set downe in the second Table, is required at our handes, to be performed vpon a set day , and in a more solemne and serious manner: but none to my knowledge , hath published any seuerall Treatise vpon the fift Commaundement, which beeing truly vnderstood, vnfeinedly beleeued, & faithfully practised, wil direct a christian

in

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In a holy practise of all the duties
of *Mercie & Love*, which he
is to performe, either to himselfe
or to any other. For whosoever
doth walke carefully in the obe-
dience of this Commandement,
maintaining that honour which
is due to himselfe, and euerie o-
ther man, in respect of their dif-
ferent & several yeares, gifts, and
qualities, callings and degrees, in
the familie, Church, and Com-
mon-wealth: hee cannot easilie
be carried to exercise any crueltie
against himselfe, or any other cō-
trarie to the sixt Commande-
ment: or to defile either his own
bodie, or his neighbours, against
the seuenith Commandement:
or to deale vniustly, or vnfaith-
fully about his owne, or other
mens goods, credit, and reputa-
tion, contrarie to the eight and
ninth

ninth Cōmandements: yea, or to
giue place to the least spice of re-
pining, discontentment, or wan-
dering motion, forbidden in the
last Commandement of the law
of God.

There was neuer any disorder and outrage, in any family, Church, or Common-wealth, from the beginning of the world to this day, neither can be: but it proceeded from the breach of the 5. Commandemēt. For how is it possible that there should be any disorder in the family, if the wife honour her husband as she ought, & he her? if children giue due honour to their parents, and they also deale honourably with them? if seruants do honour their Maisters as they ought, and they their seruāts? and if children and seruants do mutually respect and
honour

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honour one the other as becometh them?

Could any trouble and confusion arise in Churches & congregations, if the people would remember such as haue the oversight of them, and do declare vnto them the word of God, and in giuing honour vnto them would submit themselues, because they watch for their soules, for which they must giue an account before the chiefe Shepherd? And on the other side, if the Pastors and Elders would feede the flocke of God which depēdeth vpon them, caring for it not by constraint but willingly? &c.

Is it possible, that euer any treason, sedition or disloyaltie could breake forth in citties or kingdomes, if people would honour their Princes, and euery soule be subiect

subject to the higher powers, being obedient and readie to euery good worke ? and if Magistrates in their places would gouerne their Subiects as deare children ?

Finally, if euery one that is an inferiour inie manner of way, would carrie the affection of a Dutifull child to his Superiour : and euerie Superiour, the affection of a wise and tender Parent to his inferiour, according to the plaine scope, and maine drift of this commaundement ?

But what should I need to demonstrate the truth of this point in many particulars ? Search the Scriptures, turne ouer al humane stories, call to minde what thou hast seene and obserued in thine owne time, in the family, congregation, or any corporatio where of thou art or hast beene a member :

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ber: and thou shalt euidently perceiue that the troubles and offences which haue broken out in them, haue alwaies proceeded & sprung from this bitter roote, I meane from the disobedience & breach of the 5. Commandmēt. In which respect it is said, that this is the onely commandement of all the tenne, that hath a peculiar promise of a long and comfortable life, yea, and the onely Commandmēt of all the sixe of the second Table, that hath any promise at all annexed vnto it.

O therefore, that there were in men, professing that they will heare and do the will of God, the like heart to feare him, & to keep all (and among all of the second Table, specially this his cōmandement) alwaies, that it might go well with them, and with their children

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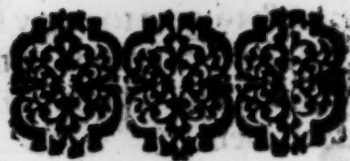
children for euer.

But to conclude, seeing God by his good prouidence hath stirred vp this vigilant Pastor & holy man of God, while he yet liued, to take such paines in writing this Explanation which he had often gone ouer in his publicke Ministerie : neglect not, I pray thee, the reading of such a sound & fruitfull Treatise, which will teach thee to retaine and encrease thine owne honour and dignitie, & to giue to euery sexe, age, calling & condition of men, the honour and dignitie which is due to them.

Now, the Lord giue a gracious blessing hereunto, & to all other thy holy exercises, and meditations: euen for his onely begotten Sonnes sake Christ Iesus, our onely Mediator and Aduocate, who
together

To the Christian Reader!
together with the Father and the
holy Ghost, be blessed
and praised for e,
vermore,

S. Egerton.





THE DOCTRINE
of Superioritie and Sub-
iection : contained in the
first Commaundement
of Almighty
God.



WE haue by the
grace of God pas-
sed through the
first Table of the
Comandements
of God, and now
are wee come to
the second Table.

*Q. What speciall difference doe you see
betweene the one and the other?*

Ans. In the first Table, the Lord as
a most wise and holy Housholder,
and Lord of his Church, doth first
of all prouide for all duties concer-
ning himselfe.

The special
difference
betweene
the two Ta-
bles of the
law of God.

B

In

Who are to
be accounted
Superiours.

The Doctrine of Superioritie

In the second, hee doth prescribe what duties his people are to performe one towards another: Wherein appeareth his singular wisdom and goodnesse, in that he is not content alone to haue a care of his owne glorie: but also taketh order for the welfare and good estate of his people.

Q. How many sortes of duties are contained in the second Table?

Two sortes
of duties con-
tained in the
2. Table of
the Law of
God.

A. Two: Namely, speciall duties, pertaining to some speciall persons; And generall, which all men in generall are to performe one towards another.

Q. Where are the speciall duties contained?

A. In the fifth Commandement.

Q. What are the words?

A. Honour thy father and thy mother, that they may prolong thy dayes in the land which the Lord thy God giueth thee.

Two things
to be obser-
ued in the
5. command-
ement.

Q. How many things doe you obserue therein?

1. The Pre-
cept.

A. Two. First of all, the precept

and of Subiection.

cept it selfe.

Secondly, A reason adioyned to perswade to the practise thereof.

Q. Why is this Commandement placed foremost in the second Table, and hath a promise, which the rest of the Commandements contained therein haue not?

A. To shew the excellencie and necessitie thereof.

Q. By what reasons may we further be perswaded of this?

A. First of all, it doth in certaine inferior persons, traine men vp as it were in a certaine inferior Schoole, to rise vp to the knowledge of the soueraigne Lord, and to giue vnto him the reuerence and honour due to his diuine Maiestie:

Secondly, it vpholdeth, and continueth all those estates, degrees, and orders, whereby the societie, or fellowship of man, is as it were, by certaine ioynts and sinewes, ioyned and knit together, and without which it would by a certaine pernicious confusion, be cleane dissolued, and vterly perish.

Who are to be accounted Superiours.

2. A reason. Two things shew the dignitie of this commandement.

1. Because it hath the first place in the 2. Table.

2. Because it hath a promise annexed vnto it. The dignitie of the 5. commandement, may be further discerned by 3. reasons.

The first reason.

The second reason.

B 2

Thirdly,

Who are to
be accounted
Superiours.

The third
reason.

The Doctrine of Superioritie

Thirdly, if the duties of this Com-
maundement bee not performed,
the generall duties of the other
Commaundementes must needs
faile: For he that will not performe
a dutie toward him to whom hee is
bound by a cartaine straight, and
peculiar band: much lesse will hee
perform duties to them that are fur-
ther remooued.

*Q. In what words is the Precept con-
tained?*

The words
of the pre-
cept.

Two things
to be no-
ted in the
precept.

1. Person.

2. Things
due vnto
them.

All superiours
are compre-
hended vn-
der the titles
of Father
and Mother.
1. Naturall
parents.

*A. In these: Honour thy Father, and
thy Mother.*

*Q. How manie things are wee to note
herein?*

*A. Two: First of all, certaine persons:
Secondly, the thing due to those
persons.*

Q. Which are the persons?

A. Father and Mother.

*Q. What meane you by Father & Mo-
ther?*

*A. They are to speake properly, on-
ly those which God in his singular
wisdome doeth vse as instru-
ments and meanes to giue men
life*

and of Subiection.

Who are to
be accounted
Superiours.

life and being in this world: for who is so ignorant which knoweth not that the Father begetteth, and the Mother conceiveth, and bringeth forth?

Q. Why are these two ioyned together, in regard of honour and dutie?

A. First, because they meete together in the worke of procreation.

The mother is copartner with the father, in honour, for two causes.

Secondly, to preuent and meete with the corruption and partialitie of children, who otherwise would either contemne the Mother, and yeeld all honour and dutie to the Father, by reason of his principallitie: or els because the Mother doth beare them, nourish them, and is most tenderly affected toward them, would be wholly addicted vnto her, excluding and making no account of the Father.

Q. How may it appeare that this is the reason?

A. By many cleare places of the worde, as, *Leuit. 19. 3. Pron. 13. 12. and chap. 10. vers. 1. Ephes. 6. 1, 2. Col. 3. 10.*

Who are to
be accounted
Superiours.

The Doctrine of Superioritie

Q. Are no other persons contained under these?

A. Yes, all such as are in stead of Parents, not onely in regard of superioritie, but also for that they are to provide for the good, and benefite of their inferiours, both in soule and bodie. For so wise and mercifull is the Lord, that as hee hath appoynted naturall Parents to begette and bring foorth children, and thereby to giue them simplic a beeing in this life: so hath hee ordayned other persons (as it were Parents) to tender and giue them a well and happy being.

2. Kings &
all ciuill magistrates vnder them.

3. Ministers of the word.

4. Housholders.

5. Schoole-maisters.

6. They that excell in any vertue.

7. They that exceed other in age.

Q. Who are those persons which you meane?

A. Kings, Princes, and Magistrates, Ministers of the worde of GOD, Housholders, Schoole-maisters, and Teachers.

Those that are indued with any excellent grace and gift aboue others.

Lastly, the aged and gray-headed.

Q. How

and of Subiection.

Q. Howe can you prooue that these are contayned vnder the rules of Parents?

A. First, for that as in all the rest of the Commaundements vnder one generall, are contained all speciall things of the same nature, so it is in this Commandement.

Secondly, if these persons be not heere vnderstood, they are contayned properly in no Commaundement: which were a great defect and disgrace to the perfection of the Lawe.

Thirdly, these persons are tearmed by the name of *Father*, and *Mother*, in diuerse places of the holie Scripture: as *Kinges*, *Queenes*, and *Magistrates*, are called by the name of *Nursing Fathers*, and *Nurses*. *Isai. Chap. 49. ver. 23.* In regarde heereof, some of the Heathen called their *Kinges Abimelech*, which signifieth, *My Father the King*.

Ministers of the word of God, are called by the name of *Fathers*.

Who are to be accounted Superiours.

That all Superiours are to be comprehended vnder the title of Father & mother, it is proued by 3. reasons.

The first reason.

The second reason.

The third reason.

Why Superiours are called Father and Mother.

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2. Cor. Chap. 4. ver. 15. 2. King: Chap. 13. ver. 14.

Maistets are so called. 2. King. 5. 15.

& Chap. 2. ver. 12.

Q Why is the name of Father and Mother giuen to Superiors?

The titles of Father and Mother are giuen to all Superiours, to allure all inferiours to giue al meet and conuenient honour vnto them: Of the which also there are many causes.

A, To drawe and allure men to the willing obedience and practise of this Commaundement: and that not without cause. For first, as we are vntoward by nature to the practise of any Commaundement, so especially of this; because it so greatly importeth the glory of God, and the benefit of man.

Againe, the crooked heart of man will hardly stoope vnto superioritie.

First, by reason of a certaine naturall pride whereby all men do desire to be aloft and vnder none other.

Secondly, for that Superiors in this corrupt and miserable world do oftentimes abuse their authoritie to the hurt of others: therefore to subdue men to the ordinance of God, he hath set vpon all Superiors the sweet and amiable name of Father and Mother.

and of Subiection.

Mother.

Q. We haue spoken of the Persons the first thing noted in the Precept : what is the thing due to those Persons?

A. Honour. Vnder which are contained all meanes and effects whereby the preheminance of the Superiours is acknowledged, vpheld, and graced:

Honour is due to al Superiours, and the reasons why it is so.

What is meant by Honour in the generall signification of it.

Q. What reason or equitie is there that this should be yeelded vnto Superiours?

A. First of all, for that manie, and the same very excellent benefites and commodities, do flowe and proceed from them, as from some plentifull fountaine, vnto their inferiours.

Honour is due to al Superiours for 2. reasons.

Secondly, the Lord hath set and as it were ingrauen vpon them, liuely markes and resemblances of his owne Maiestie.

Q. How is that?

A. In Kings, Princes & Magistrates, appeareth not only the greatnes and soueraigne authoritie of God, but also that he is the high and supream Iudge of the world.

An illustration of the 2. reasons. Kings and Inferiour Magistrats.

In Ministers of the word, is shadowed the word.

Ministers of the word.

Honour is
due to all
Superiours;
and the rea-
sons why it
is so.
Houshol-
ders.

The doctrine of Superioritie

wed out, that God is the originall teacher & instructor of his Church.

In Housholders, that he is the great Lord and Maister that provideth for the welfare and benefite of all creatures.

Husbands.

In Husbands, that he hath ioyned to himselfe, and as it were married in a speciall couenant of mercie and compassion, al the faithfull and elect ones; so that he is the head and husband of his people.

Artizans.

In those that are able to instruct others in *Artes, Learning & Sciences*, it is euident that God is the fountaine, not only of wisdom, but also of euery other excellent and necessarie grace.

Aged persons
shall re-
semble the
diuine Ma-
iestie of
God.

In the *Aged and Gray-headed*, we may descrie the eternitie of God, whereby we may gather, that Superiors by certaine sparkes of glory which they haue receiued from the Lord, doe shine as it were bright starres, in the midst of mankind.

Q. What is the effect thereof?

A. That inferiours doe depend vpon them, as vpon those that are to guide

and of Subiection.

guide them, and to provide for their welfare. By which meanes the societie of man is upheld in a comely and profitable order.

Honour
due to all
Superiours:
and the rea-
son why it is
so.

Q. Let vs now come from the words of the Precept to the generall reason, which is annexed to it, to perswade to the performance and practise of all the duties contained in the Precept: what are the words of the reason?

A. That they may prolong thy daies in the Land which the Lord thy God giueth thee.

The Lord
perswadeth
to the obe-
dience
of this 5.

Q. How can it be truly said, that Parents doe prolong the life of the child, seeing that life, much more long life, is the gift of God?

Com: by the
great bene-
fit which
commeth
by it.

A. They may be said to prolong the obedient child his life three waies.

Parents pro-
long the
liues of their
children, 3.
waies.

First of all, in bringing them vp in pietie and godlines, which hath the promises of this life and of the life to come.

Secondly, in praying for, and blessing, that is, wishing all good vnto the child that is dutifull vnto them: according to the example of the
auncient

Honour

due to all

Superiours: auncient Fathers and seruants of
and therea- God.

son why it is
to.

The doctrine of Superioritie

Thirdly, the Parents being de-
cked, and as it were crowned with the
dutifulnes of a godly and holy
childe : they are occasions to moue
the Lord to remember the child, and
to bestowe vpon him the blessing
promised in this fift Commaunde-
ment.

Q. It seemeth that the reason is not ve-
ry strong and forcible, seeing it is groun-
ded vpon the promise of a thing which
seemeth euery way so miserable. For na-
turall life it selfe ; much more the conti-
nuance thereof, is fraught with manifold
miseries and calamities, and therefore it
is doubtfull whether it should be refused
or desired?

Three rea-
sons to
proue long
life to be a
singular
great bene-
fit.

What say you hereunto?

The .i. rea-
son.

A. Long life (take it at the worst) is a
singular treasure: for why? it is a mean
or occasion of many excellent bles-
sings: As first, men thereby do know,
vnderstand and enioy the manifold
workes and graces of God, to their
great comfort & admiration, which
they

and of Subiection:

they who do die vntimely doe want.

Secondly, thereby they may in v-
sing good meanes, make themselues
fit for eternall life.

Lastly, they may more plentifully
serue and glorifie God, in this long
extent of time, then they can which
are cut off in their tender yeares: In
regard whereof the holy seruants of
God which otherwise feared not
death, yet when death was presented
to them, they desired earnestly lon-
ger continuance of life: as we may see
in *Dauid Psal. 6. Hezekiah. Isa. 38.*
And doubtles, as in euerie place of
the Scripture, long life is accounted
a blessing: so shorte life a curse.

*Q. Doeth God bestowe this blessing vpon
all good and obedient children, simply
and without exception?*

*A. No: he bestoweth it no further
then may make for their good: for
when he seeth that it may hurt them,
he taketh away some of them in their
yong yeares: that is, when he know-
eth that by their frailtie and weak-
nes they may be carried away with
the*

Honour is
due to al Su-
perious:
and the rea-
son why it is
so.

The. 2.

The. 3.

God doth
sometimes
make shorte
life a great
blessing to
obedient
children.

Honour is
due to al Su-
perious:
and the rea-
son why it is
so.

The doctrine of Superioritie

the generall corruption of the time
wherein they liue, or else will shewe
his tender loue toward them in ta-
king them vp vnto himselfe before
euill daies do come. Examples here-
of we haue in the sonne of *Ieroboham*
1. Kings. 14. In *Iosiah*, *Enoch*, and such
like.

*Q. Is God then true in his word and
Promise?*

A. Yea no doubt, because God gi-
ueth more then he promiseth : to
wit, not only an happie life for a mi-
serable life, an eternall life, for a short
and vncertaine life, but also taketh a-
way his children betimes that they
may the longer enioy his presence.

*Q. But euill and disobedient children
do enioy long life as well as the obedient?*

When soe-
uer God gi-
ueth long
life to wic-
ked children
(they so
continuing
without re-
pentance) it
is a woefull
curse and
no blessing.

A. Seldome : and although they
doe, yet is their long life so repleni-
shed with miseries, plagues, and the
iudgements of God, that it seemeth
rather to be a death drawne out at
length, then long life here promi-
sed.

Q. What doe you conclude from all this?

A. Two

and of Subiection.

Two sorts
of Superi-
ours.

A. Two things. First of all, that vndoubtedly all those that performe the duties of this Commandement, shall haue a long, and a blessed life, as is proued and confirmed, both by the word of God: and continued experience of all ages.

Secondly, that euill and disobedient children, shall either liue a short life, or in great miserie here: & after in the extreame torments of hel-fire, with the rebellious diuels, and the damned reprobates.

Q. Thus hauing opened the meaning of the Commaundement, and as it were laide the ground, let vs now come to the things that arise out of the same. What are they?

A. They are all particular duties of Superiours to their inferiours, and of inferiours to their Superiours.

Q. How many sorts are there of Superiours?

A. Two sorts: namely, publique, and priuate.

Q. What meane you by publique Superiours?

A. Such

Two sortes
of Superi-
ours.
Publike Su-
perious.

The doctrine of Superioritie

A. Such as haue a more large and greater care and charge committed to them by the Lord.

Q. What by priuate Superiours?

Priuate Su-
perious.
There are
also two
sortes of
Publike Su-
perious.
1. Ciuill Ma-
gistrates.

A. Such whose care and charge is cōtained within narrower & straighter bounds.

Q. What say you of the first sort?

A. Some of them haue respect and are especially occupied about the outward, ciuill, and politicall estate of the Church: and these are, *Kinges, Princes, and Magistrates.*

Others doe especially watch and haue regard to the spirituall estate of men, not so much procuring worldly peace and commoditie, as the eternall saluation and happines of them who are committed to their

2. Ministers charge: and these are Ministers and of the word. Preachers of the word.

Q. But because that Magistrates are in the highest degree of preheminance next vnto God, aboue all other persons, order requireth that we first speake of them and of the things pertainig vnto them: And are not all men to giue diligent care

and of Subiection.

to the Doctrine concerning the Magistracie?

A. Yes no doubt, and first of all, Magistrates themselves, that they may thereby learne what duties they are to performe themselves: and to looke for at the hands of others. But besides these, inferiours haue speciall cause to be acquainted with this kind of doctrine.

First of all, to stirre vp their hearts, to be thankfull to God, for that hee hath so mercifully and graciously euery way provided for their safetie and comfort by means of the sacred ordinance of Magistracie.

Secondly, that they may learne what iust and great cause they haue daily and continually to pray vnto God, for the good and prosperous estate of Magistrates, as it is commanded, *1. Tim. 2.*

Thirdly, to allure and perswade them to yeeld themselves in obedience, and to performe all willing duties to their soueraigne Gouvernours and Superiours.

It is a doctrine to be diligently hearkned

vnto.

The doctrine of Superiouritie is to be diligently hearkned vnto of all inferiours for three causes.

The first cause.

The second cause.

The third cause.

God is the
author of all
Magistracy.

The doctrine of Superioritie

*Q. Let us then proceed to the Treatise it
self, which is, to go forward in this order.*

It is proved
two wayes
that God is
the author of
Magistracy.
1. By the law
of Nature.

*A. First of all we will inquire who is
the author and principall cause of
magistracie.*

Secondly, what speciall qualities
and graces, and gifts, are required in
Magistrates themselves, and in such
persons as do belong to them.

2. By the
word of
God.

*Thirdly, what duties they are to
performe.*

*Q. Who is the undoubted Author and
efficient cause of Magistracie?*

*A. No other but God himselfe, as
may appeare: First of all by the law
of Nature, but more effectually and
evidently by the word of God.*

It may three
wayes, as it
were by an
increase of
certain steps
and degrees
appeare, that
magistracie
is acknow-
ledged to be
of Gods en-
d by the lawe
and light of
Nature.

*Q. Make the first argument more
cleare and manifest?*

*A. There is no doubt but that God
hath planted naturally in the heart
of man, a certaine sense and know-
ledge of Magistracie & the commo-
dities thereof: as may appeare;
First of all, in that there was neuer
people or Nation so barbarous and
sauage: neuer assembly of men so
void*

and of Subiection.

God is the
author of all
Magistracie.

void of the light and knowledge of
God, which hath not onely desired,
but also set ouer them some Prince
or Superior, to the end that they
might not onely bee gouerned and
directed by him as their head, but
yeeld dutie and homage to him. A
matter cleare by the experience of
all times.

Againe, the wise and best learned
amongst the heathen, haue expressly
affirmed in their writings, that kings,
Princes and Magistrates, do proceed
from God.

The 1. way
or meane,
and stepp.

Lastly, they do greatly commend
magistracie, and doe bewaile and
condemne the state of them that are
without that benefit: and in conclu-
sion, some of them haue set downe
rules and orders for ciuill govern-
ment.

The 3. way
or meane,
and stepp.

*Q. What testimonies besides haue you
out of the Scripture to proue this point?*

*A. Verie manie both in the old and
new Testament.*

The same is
most surely
and plenti-
fully proued;
by holy
Scripture.
1. Of the old
Testament.

*Q. What remember you out of the old
Testament?*

Vertues re-
quired to be
in a magi-
strate.

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A. *Pro. 8. v. 15. 16. Iob. 12. v. 18. Iſai. 22. v. 20. 21. 22. 23. 24. Hoſ. 13. v. 11. Dan. 2. v. 37. & 47. ch. 5. v. 18. 1. Sam. 10. v. 1. & 4. ch. 16. v. 1. ch. 24. v. 7.*

2. Of the
new Testa-
ment,

Q. What out of the new Testament?

A. *Iob. 19. ver. 11. Rom. 13. ver. 1. 2. 1. Pet. 2. v. 13. 14.*

We are come now to the second thing to be considered in the Treatise of the Magistracie.

Q. What properties or vertues are required in the person of the Magistrate?

The vertues
necessay to
be in a Ma-
gistrate, are
many.

1. Wisdom.

A. They are diuerſe and sundry: the first whereof is wisdom, and vnderstanding, as appeareth, *Dent. 1. 13.* With this agreeth, *Pſal. 2. v. 10. Bee wiſe now therefore ye Kings, be learned ye Iudges of the earth.*

Thereasons
also why a

Magistrate
is to be wiſe
are many.

Q. Why is this vertue required of Magistrates?

A. Because that it were an vnworthie thing, that a bodie indued with light and vnderstanding (such as the Common-wealth is) should be ruled and guided by a head, blind and void of right iudgement and reason. And
doubt-

and of Subiection.

The vertues
required to
be in a Ma-
gistrate.

doubtlesse, without this vertue, the Magistrate cannot possibly discern betweene good and euill, right and wrong, lawfull and vnlawfull. He can not vnderstand the Positiue lawes of his owne Dominion; much lesse, the law of God, the true ground and foundation of all good lawes. He can not exhort and incourage his subiects to that which is good, nor disswade and dehort them from euill. Lastly, he can determine nothing according to equity. In regard whereof, *Salomon* asked at the handes of GOD, aboue all thinges in the world, wisdome, and vnderstanding, whereby hee might bee enabled to goe in and out before his people: as appeareth, 2. King. 3. 9. and the Lorde graunted his request: as followeth to the end of the Chapter.

Salomon in exceeding great wisdome praised most earnestly for wisdome, seeing God had appointed him to be the gouernour of his people.

2. What is the second proprietie required in the Magistrate? *Exod. 1. 8. 21.*

The 2. vertue to be in a Magistrate is Courage.

A. Courage: He must bee a man of courage.

2. How many things are contained vn-

The vertues
required to
be in a Ma-
gistrate.
Vnto the
courage of
the mind is
required va-
lure, and

strength of
the bodie,
that the Ma-
gistrate may
be the more
thoroughly
courageous.
The reals
why.
I. touching
the bodie.

Touching
the mind,

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der Courage?

*A. Two things: namely, Strength,
Valure, and good plight of bodie,*

*Secondly, Couragiousnesse, and bold-
nesse of heart.*

*Q. Why is this state of bodie requi-
red?*

*A. Because otherwise the Magi-
strate can neuer beare and goe
through the labours and trauailes
which belong vnto his place.*

*The labours and duties which be-
long vnto the Magistrate, are great
and manifold, and therefore hee had
need to haue a bodie fit and answe-
rable therevnto. In regard where-
of, wee reade in many places of the
word, that God did alwayes giue to
those whom hee stirred vp for the
good of the Church, able bodies,
and indued with naturall strength,
force and lustinesse, as appeareth in
Moses, Ioshua, Caleb, Sampson, Samuel,
and David.*

*Q. Why is Couragiousnes, and Bold-
nesse of mind required?*

*A. Because that without that vertue
the*

the Magistrate can take no great
and weightie thing in hand, much
lesse continue therein, especially
if it bee ioyned with daunger:
nay, hee cannot constantly per-
forme any dutie, but through feare
and weaknesse of courage will bee
carried too & fro vpon every occa-
sion: for which cause the Lord ex-
horteth *Ioshua* twise in the first chap-
ter of his Booke to this vertue: and
the people also doe incourage him
vnto it. And the like we may reade
in many places of the Scriptures, in
regard of the Magistrate.

*Q. What is the third propertie or
vertue?*

A. The true feare of God.

Q. Is this necessarie in a Magistrate?

*A. Yea verie necessarie: for as it is
the fountaine and roote of all good
things generally in all men: so in a
Magistrate more specially, it doeth
restraine him from euill: and in-
force and cause him to performe all
duties. For hee that truly feareth
God, dareth not but flie from the*

The 3. ver-
tue to be in a
Magistrate,
is the true
feare of god
The reason
of it.

The vertues
required to
be in a Ma-
gistrate.

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things that doe displease him, and practise the duties which hee hath commaunded. So that this excellent vertue, it is that which doeth season, and make good vse of all graces wherewith the Magistrate is indued. In regarde hereof, *Iehosaphat* exhorteth Magistrates, and publique persons to the feare of God. *2. Chron. 19. Chapter, verse 2. and 9.*

The 4. ver-
tue to be in
a Magistrate,
is, that he
deale truly.
what it is to
deale truly.

Q. What fourthly is required?

A. Dealing truly.

Q. What meane you thereby?

*A. Not onely a certaine truth and vprightnesse generally in wordes and actions, but a faithfull execution of Iustice and Iudgement to all sortes, Estates and conditions of men, without partialitie and respect of persons. This vertue and vprightnesse is commaunded by the Lorde in diuerse places. *Leuit. Chapter 19. verse 15. Deut. Chapter 1. verse 17. and Chapter 10. verse 17. Prou. Chapter 18. verse 5.**

Q. Why

The vertues
required to
be in a Ma-
gistrate

Q. Why is this proportion required in
the Magistrate?

A. Because that without it, com-
mon wealthes must needs goe to
wracke and confusion for want of e-
quitie and iustice.

The reason
why this
vertue is ne-
cessarie.

Q. What is the first property?

A. The Magistrate must hate coue-
tousnes: that is, he must not only be
voide of couetousnes, but hate and
detest it as a vice most abhominable.

The e ver-
tue to be in
a Magistrate
is, that he
hate coue-
tousnes.

Q. Why so?

A. Because if the Magistrate be co-
uetous, he will receiue bribes: bribes
will blinde his iudgement, and per-
uert his wordes & affections: where-
vpon wil follow, that men shal neuer
receiue right sentence & iudgement
according to their present cause and
desert: but oftentimes the innocent
shal be punished, or at the least not
haue their causes righted and relie-
ued, and the wicked shall escape scot-
free: whereof must needs follow an
horrible confusio. For which cause,
couetousnes & receiuing of bribes is

The reason
of it,

scuerely
punished.

The virtues
required to
be in a Ma-
gistrate.

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scuerely forbiddē in many places of
the word of God, as *Exod. Chap. 13.*
ver. 8. Num. chap. 22. ver. 7. 8. Dent.
chap. 16. ver. 19. Psal. 15. ver. 5. Pro.
chap. 15. ver. 27. and chap. 17. ver. 23.

Of this foule vice doeth *Samuel*
purge himselfe: *1. Sam. chap. 12. ver. 3.*
laying, *Behold, here I am: beare recorde*
of me before the Lord, and before his an-
nointed. Whose axe haue I taken? Or
whose asse haue I taken? Or whom haue
I done wrong too? Or whom haue I hurt?
Or of whose bands haue I receiued any
bribe? to blinde mine eyes therewith? and
I will restore it you.

Q. What further is required of the
Magistrate?

The 6. ver.
me to be in
a Magistrate
is, that his
heart be not
lifted vp a-
boue his
brethren.
What it is
to haue the
heart lifted
vp.

A. That his heart be not lifted vp
about his brethren: as appeareth,
Dent. Chap. 17. ver. 18. & 20. The
meaning is, that the Magistrate (in
what degree soeuer) may not be
proud and haughtie, but behaue
himselfe in a lowly, sweete, and lo-
uing manner towards his subiects, as
a father toward his children.

Q. What should be the reason hereof,
seeing they are aduanced into so high a
place?

A. First

A. First of all, if Magistrates be proud, they will easily degenerate into crueltie and tyrannie.

Secondly, their subiects being hindered through feare, will hardly without great constraint, resort to them for iustice, and make their cases knowne.

Thirdly, the cheerfull countenance of a Magistrate, and his louing and kind behaitour, causeth the subiects to loue and reuerence him. And there is no doubt but that in the loue and loyall affection of the subiect, standeth the safetie of the Magistrate. All this was not vnknowne to *Absolom*, and therefore (being heire apparant as he thought) to alluce and steale the hearts of his fathers subiects to himselfe; he dealeth louingly, curteously, and friendly to euery one, as appeareth, 2. *Sam. chap.*

15. ver. 5.

Q. What is lastly required in the person of the Magistrate?

A. That in his whole behaiour he giue a good example to his subiects.

The vertues required to be in a Magistrate. The reasons of it.

The 7. vertue required to be in a Magistrate, is, that he haue care to giue good example to his Subiects.

Q. Is

The vertues
required to
be in a Ma-
gistrate.

The reason
of it.

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Q. Is this necessarie?

A. Yea no doubt. For seeing God hath set vp Magistrates as it were Loadstarres and directers to others both in word and deede, their subiects will follow their example whether it be good or euill: according to

* *Regis ad exemplar totius conponitur orbis.*

the *Prouerbe*, * *All the world doeth followe the example of the King.* Wherefore the euill example of the Magistrate must needes be the ouerthrow and infection of many. Besides this, without a good conuersation, the Magistrate shall neuer haue weight and authoritie in the hearts of his subiects: and therefore whatsoever he speaketh or doeth shalbe of lesse regard or account with them.

Moreover it is required that the Magistrates court and familie be of godly and vertuous conuersation.

Q. What say you of the familie of the Prince or Magistrate, and such as doe attend more nearely vpon his person?

A. They are to walke in a holy and vertuous conuersation.

Q. What reason haue you for to saye?

A. There be diuers reasons why this is required. And first of all, that the Magistrate may be furthered in reforming

and of Subiection.

reforming the disorders of his subiects, which otherwise will hardly be brought to passe, seeing many exceptions will be conceiued.

Secondly, that grace and authoritie may be giuen to all his words and actions.

Thirdly, for that aboue all other, the court and household of the *Prince* must be a certaine Church, and holy assemblé wherein God is sincerely serued and obeyed; not onely that the blessing of God may be vpon his owne person; and all that he taketh in hand; but also that out of his house may shine forth worthy examples, as it were certaine lightes into his whole dominion, to direct and incourage others in a right course.

Q. Now let vs come vnto the dutie or office of the Magistrate: To what hath that respect: or whereabout is it occupied?

A. It is occupied either about religion and godlines, or about the ciuile estate and good order of his subiects.

Q. What is first of all required of the Magistrate

The duties
of the magi-
strate in re-
gard of reli-
gion.

The duties
of the Ma-
gistrate in
regard of
religion.

The first
dutie of the
Magistrate
in regard of
religion, is
to plant and
aduance
that onely
which God
hath com-
manded.
The reasons
of it.

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Magistrate in regard of religion?

A. That he doe cause it to be plan-
ted and aduanced in his dominions:
for so did the most excellent and
worthie Princes & seruants of God:
as *Ioshua, David, Salomon, Azah, Ieho-*
shaphat, Hezekiah, Iosiah, & such like,
whose principall care and indeuour
was to bring in and promote Gods
true Religion: the examples where-
of all Magistrates are bound to fol-
lowe. First of all, because they are
propounded in the holy Scripture
to that end.

Secondly, for other reasons of
great importance.

Q. What are those Reasons?

A. First, the Magistrate is bound to
see that all his subiects be brought to
the true knowledge of God, and Iesus
Christ the great King and Prince of
glorie.

Secondly, that they may learne
how to auoid the wrath of God, and
their own extreame miserie, and at-
taine vnto eternall life and happi-
nes.

Thirdly,

and of Subiection.

Thirdly, that they may know how to serue the Lord according to his word, which is the principall end of mans creation and redemption.

Q. You say well: for God hath not set and appointed Magistrates ouer brute beastes, but ouer his owne people and inheritance; for whose estate and welfare they are to render an account vnto him. But what duties is he to performe for the establisht and furthering of Gods true religion?

A. First, he is to cause the holy Scriptures to be brought forth and published in such a tongue or language as the people may heare, read, and vnderstand the will of God, according as the Lord himselfe hath commaunded, and holy Kinges and Princes haue duly practised.

Secondly, he is to call and cause to be chosen, learned, and fit Ministers, not only to open and interpret the Scriptures, and gather and applie the doctrine contained therein to the vses of the people: but also to execute the discipline and Ecclesiastical

The duties
of the Magi-
strate in re-
gard of reli-
gion.

The Magi-
strate is
bound to
use all good
meanes
which may
serue to that
purpose.
The I.
meanes.

The 2.
meanes.

The duties
of the Magi-
strate in re-
gard of reli-
gion.

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cal governemēt which Christ hath ap-
pointed for the well ordering of his
spirituall kingdome.

The 3.
meanes to
advantage and
further the
true religion
of God.
The right
v^{es} and
modes of
Councels
and Synods.

Lastly, he is by his authoritie to
call & assemble Ecclesiastical Coun-
cels and Synods.

Q. To what end?

A. First to redresse and correct no-
torious corruptions both in doc-
trine and manners.

Secondly, by good decrees, rules,
and ordinances concluded from the
word of God, to provide for the
peace, order, decencie, and edificati-
on of the Church.

*Q. Where doth the practise hereof ap-
peare?*

A. In diuers worthie Princes and
Kings, before the incarnation of our
Saviour Christ: and in many Christi-
an Emperours and Magistrates, since
his ascension into Heauen.

*Q. What further duties are required
of the Magistrate in regard hereof?*

A. First, he is by his authoritie to
inforce & compell Ecclesiastical Mi-
nisters to the faithfull performance
of their dutie.

Againe,

The 4.
meanes.

and of Subiection.

Againe, he is to defend, protect, & encourage such as be faithfull.

Lastly, he must correct, yea, if need be, depose all such as are vnfaithfull, and faile in their dutie: as appeareth by *Salomon, Iosiah*, and such like godly and zealous Princes.

Q. Why then the immunitie of Popish Priesthood is utterly ouertrowne?

A. Yea, and that not without cause: for why? it was a cursed deuise of *Antichrist*, whereby hee laboured not onely to streighten and pend vp the authoritie and iurisdiction of Magistrates into too narrow limits or boundes; but also to lay open a way for himselfe, and his shauclings, to commit all manner of abominations without controlment.

Q. Doeth the duetie of the Magistrate stretch no further in regarde of the maintenance of Religion, but to the Ministers?

A. Yes: they are to enforce and compell the people: First of all, to resort to the ministrie of the worde of God; yea, to giue care therevnto

The duties of the magistrate in regard of Religion.

The 5. meanes.

The 6. meanes to aduance true religion.

The lawlesse immunitie of the popish priesthood is contrary to the word of god

The 7. meanes for the aduancing of true religion.

D

with

The duties
of the Magi-
strate in re-
spect of civil
politic.

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The 8.
meanes.

with reuerence and attention, and therewithall to performe all duties concerning the outward worship of God: as did King *Aſa*. 2. *Chron.* 14.

Again, they are not only to be careful, that all the duties of the first and second Tables be practised, but also that the breach of any commaundement therein containd bee punished and reuenged, according to the nature, qualitie, and measure thereof.

Q. We haue heard of the dutie of the Prince, or Magistrate in regard of Religion. What say you of his dutie concerning the ciuill and politicall estate of his subjects?

The 1. dutie of the magi-
strate in re-
spect of ciuill
politic. *A.* His duty consisteth in two things. For first hee is to procure the outward commoditie, welfare, and comfort of his people.

The 2. dutie in the same respect. Secondly, he is to defend and protect them from all enemies & dangers, that would ouerthrow or hinder their peace and safetie.

Q. How may the first be brought to passe?
A. Two wayes, as namelsy, by making

and of Subiection.

king of wise, good, and healthfull
lawes.

And againe, by due and carefull
execution thereof.

*Q. May a Prince or Magistrate make
lawes?*

A. Yea no doubt, so that they bee
consonant and agreeable to the word
of God: from which if they swarue,
be they neuer so glorious and plau-
sible in the eyes of men, yet will the
Lord neuer blesse, nor giue successe
to them: as is plētifully proued both
by examples in the word of God, and
by continuall experience.

*Q. What is the Magistrate to respect
in inactiſg and publiſhing of the lawes
you ſpake of.*

A. The good order and behauiour
of the ſubiects one towards ano-
ther; that so they may liue toge-
ther sweetlie and honestlie, to the
mutuall helpe and benefit one of an
other.

Secondly, the stay and restraint of
the contrarie.

Q. What lawes is to bee provided in

The duties
of the Magi-
strate in re-
spect of ciuill
policie.

The magi-
strate is 2.
wayes to
procure the
good of the
Common-
wealth.

The 1. is, by
making
good lawes.
The 2. is by
the due exe-
cution of
them.

The scope
or aiming
point of all
good ciuill
lawes, con-
sisteth in
two things.

The duties
of the Magi-
strate in re-
spect of civil
politic.

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these respects?

A. The lawes are manifold, and almost infinite, according to the diuer-
sitie of persons, places, state and dis-
position of the people, together with
manifold changes, accidents, and
necessarie occurrents.

Q. You speake of the execution of such
lawes, is that necessarie?

A. Yea doubtles : for without that,
good lawes are as a bodie without a
soule, or life : or a good medicine
without application.

Two things
are required
to the exe-
cution of
lawes.

Q. What meanes or waies are there to
further the execution of those lawes?

A. First of all, incouragements or re-
wards will preuaile verie much with
mans proud and rebellious nature,
to cause him to yeelde vnto, and to
practise that which otherwise hee
doth hate and would resist: as we may
see by continuall experience.

Q. What if this will not serue?

A. The Magistrate is then to vse se-
ueritie, and inflict punishments in
wisdome & discretion, according to
the nature & qualitie of the offence.

Q. Why

and of Subiection.

The duties
of the magi-
strate in re-
spect of ciuill
politic.

Q. Why adde you those last woras?

A. That so by wise circumspection, crueltie, & iniustice may be auoided.

Q. What cautions must the Magistrate vse to carrie his hand aright, and according to iustice in punishing of euill doers?

Five things
are required
to the right
proceeding
in iudgemēt
against the
violaters of
good lawes.

A. First, no man is to bee condemned and punished before his fault by lawfull meanes bee brought to light, and he conuicted thereof, according vnto the course of iustice, and all equitie and reason: for it were an vniust thing for a man to be punished for a crime, which cannot bee proued against him.

Secondly, the greatnesse of nature of the fault is to be discovered out of the worde of God, and applied to the conscience of the guiltie person, that so he may bee brought to repentance.

Thirdly, the rigour and extremities of the law is not to bee followed, and pursued at all times: and therefore the Magistrate may either pardon the fault in discretion, or deferre

The duties
of the Magi-
strate in re-
spect of civil
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the punishment thereof vnto a fitter
time.

Furthermore, the punishment must
be proportioned according to the
nature & qualitie of the fault: so that
to a great offence is due a great pu-
nishment: and a lesse is to bee reuen-
ged with a punishment agreeable.

Lastly, the Magistrate is not to pu-
nish in reuenge or satisfying of his
own corrupt & malicious affections,
but first, to stay the wrath of God.

Three ends
to be pro-
pounded in
the puni-
shing of of-
fenders.

Secondly, to amend the partie of-
fending.

Thirdly, to restrain & giue warning
to others y^e they comit not the like.

*Q. Is it sufficient for a Magistrate to
make good lawes, and then to execute the?*

A. No: for he is to defend & protect
his subiects against the extreame &
violent assaults & inuasions of al ma-
ner of enemies, forraine or domesti-
call: and that by battails and warres
executed in his owne person, or o-
thers, at his commandement.

*Q. Is it lawfull then for a Christian
Magistrate to make warre?*

A. Warre

The Magi-
strate is to
protect his
good and
faithfull sub-
iects.

and of Subiection.

A. Warre is a good and holy ordinance of God, especially pertaining to the care and dutie of the Magistrate.

Q. How is that proved?

A. By many reasons and examples out of the word of God.

Q. What are the reasons?

A. First, God hath prescribed rules and lawes for the right ordering of his people in warre, which he would not doe if it were vnlawfull to make if warre.

Secondly, it is he that teacheth the hands of his seruants to fight, and their fingers to make battaile.

Furthermore, he giueth good successe in battaile: which could not be, if warre were ill and condemned.

Besides this, when certaine souldiers being touched with repentance, at the doctrine of *Iohn Baptist*, demanded of him what they should do in time to come, to please God: hee willed them not to forsake their callings: but teacheth them howe to behaue themselves therein: which

The duties of the magistrate in respect of ciuill policie.

By five reasons it may appeare that it is lawfull for the magistrate to make warre for the iust and necessarie defence of his people and state.

The duties
of the magi-
strate in re-
spect of civil
politic.

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The 5 rea-
son.

Examples
doe shewe
the same.

Two things
required
that warres
may be iust-
ly made.

argueth their estate not to bee vn-
lawfull.

Lastly, warre cannot be vnlawfull,
seeing it is an especiall end why the
Christian Magistrate beareth the
sword of authoritie: as the Apostle
testifieth. *Rom. 13.*

Q. What say you of examples?

A. The most excellent and holy Ma-
gistrats of God, haue valiantly fought
the Lords battels; & are renowned
and commended for the same by
the spirit of God, as *Abraham, Moses,*
Iosuah, David, and such like.

*Q. Is it sufficient that warres be general-
ly warranted by the word of God?*

A. No, they must also be iust.

Q. What meane you by iust warres?

A. Such as are not taken in hand for
ambition or any other wicked or si-
nister respect: but vpon iust and
necessarie causes, and to right and
and lawfull ends.

And besides, when they are wa-
ged and executed in a due order and
maner according to the will of God,

*Q. Thus farre haue wee spoken of the
duties*

and of Subiection.

The duties
of the Sub-
iect to the
magistrate.

*duties of Magistrates, both concerning
the religion of God, and the saluation of
his people: as also their prosperous and
good estate outwardly: what doe you now
conclude from all this?*

*A. That Magistrates are as necessa-
rie for the Church of God, as the
Sunne in Heauen to all inferiour cre-
atures.*

OF THE DVTIE OF
Subiects to their Prin-
ces and Magistrates.

Q. *WE haue heard already the
Treatise concerning Prin-
ces and Magistrates: Now
let vs come to the duties of subiects to-
ward them: what is first of all required
in that respect?*

*A. That their mindes and hearts
be fitly framed and prepared there-
vnto.*

Q. *How may that be brought to passe?* Two helpes

*A. Two waies. First, if they duely
consider the highnes and prehemi-
nence of the Prince or Magistrate,
which* *Two helpes
to frame the
Subiect to
yelde obe-
dience to his
magistrate.*

The duties
of the Sub-
iect to the
magistrate.

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which consisteth herein, not onely that God hath put as it were his own person vpon them, but set them in his owne seate or throne, so that they carrie the maiestie of God liuely ingrauen in their persons, & his Regall scepter in their handes. A thing well knowne to the verie heathen by the light of nature; for why, some of them called the King, *A visible image of God.* But most plainly reuealed in the word of God, where Magistrates are called *Gods: Sonnes of the most high:* & that they occupie the *seate of God.*
Q. What are they furthermore to consider?

The 2. help.

A. The innumerable and manifold benefites of God that flow from Magistracie, as from a sacred fountaine vpon the Church & cōmon wealth: and that both Spirituall and corporall, concerning this life, and the life to come.

Q. How may a subiect be perswaded hercof?

Two very
great & grie-
uous evils
follow vpon
the want of
magistracie.

A. Verry easily; for take away the Magistrate, and there would remaine no outward worship of God, or if it did,

and of Subiection.

did, it would easily degenerate into Idolatrie and Superstition.

The duties
of the Sub-
iect to the
magistrate.

Againe, take away the Magistrate and the publicke ministerie of the word, and all other meanes of mans saluation do vtterly cease.

Besides, by the Magistrate the people of God are defended against the rage of Sathan and his limmes.

Three singu-
lar great be-
nefites doe
accompanie
magistracie.

By the Magistrate, men possesse and enioy their liues, goods & good name, their wiues, children, riches, lands, possessions, and such like.

Lastly, by the Magistrate, men which otherwise would be separated, are knit together by the straight bond of societie, in such wise and order, that euery one doeth serue for the mutuall helpe and comfort of another.

Q. How may all this be proued?

A. First by many expresse places of Scripture, as, *Rom. 13. 1. Tim. 2. 2. Sam. 1. 24. Isa. 32. 1. 2. 3. 4. and chap. 49. 23. Lament. 4. 20. Dan. 4. 17. 18. 19.*

3 Prooofes
of the for-
mer asserti-
ons.

Secondly, by the states of the kingdoms of *Iudah* and *Israel*, when they enioyed

The duties
of the Sub-
iect to the
magistrate.

The doctrine of Superioritie

enjoyed good Magistrates, as *David*, *Salomon*, and such like: for then all things flourished that concerned the glorie of God, and the benefite and comfort of mankinde, for soule and bodie.

Lastly, by continuall experience of all times.

Hereupon the holy Ghost, *Ecclesiast. chap. 10. ver. 16. 17.* affirmeth, that that land is happie, that hath good Princes and Magistrates: but contrariwise, most miserable and vn-happie.

Q. It cannot be (as you haue said) but that these meditations must needs frame & allure the heart of a good subiect to the willing performance of dutie: what are the duties which the subiect is to yeeld to the Prince or Magistrate?

The duties
of the Sub-
iect to the
magistrate,
are of two
sorts. The 1.
inward, the
2. outward.
The inward
duties are 3,
The 1. loue

A. The duties are of two sortes. Inward, and outward.

Q. What are the inward duties?

A. They are three in number.

Q. What are they?

A. They are first of all loue, which ariseth not only of the tender care which

and of Subiection.

which the Magistrate beareth ouer his subiects, as one that is giuen and set ouer a people by the loue and fauour of God : but besides this, in regard of the manifold benefites that proceede from him as was saide before.

The duties
of the Sub-
iect to the
magistrate.

Q. What is the second inward dutie?

A. Feare: which ariseth partly of the greatnes and Maiestie of the Prince: and partly for that he carrieth in his hand the sword of vengeance.

The 2. feare

Q. What say you of the third?

A. That is, Reuerence or Honour.

A vertue tempered, and as it were compounded of the two former, and being not only not opposite to the, but a meane to staie them from extremitie. So that wheresoeuer it is, loue cannot degenerate into contempt, nor feare into hatred. Yea, it doth so affect and dispose the heart of a man towards his Superiours, that he would not offend or disgrace them although there were neither reward or punishment.

The 3. ho-
nour.

Q. What are the outward duties?

A. They

The duties
of the Sub-
iect to the
magistrate.
The out-
ward duties
are of 2.
sortes.

The 1. sort is
of such as are
to be per-
formed in
presence.

Outward re-
uerence be-
fore the ma-
gistrate con-
sisteth in 3.
things.

The 1. in
gesture.

The 2. in
speech, and
that in two
things.

The doctrine of Superioritie

A. They are of two sortes.

The first sort are such as are to be performed in the presence of the Magistrate.

Q. What outward reuerence is to be performed before the Magistrate?

A. It consisteth in three thinges, namely, in *Gesture* of bodie, *Speech* and *Silence*.

Q. What meane you by gesture of bodie?

A. That, whereby the reuerend and humble affection and disposition of the heart is exprest or signified. And this is not all one, but of diuers sortes, according to the manner of the countrie where the Magistrate liueth: and the diuers degrees of his estate and authoritie: some great, some lesse, and yet the least signe of honor is not arbitrarie or indifferēt, but to be performed, and in no wise to be neglected, according to the commandement of God, and examples of his best seruants.

Q. What say you of the second, namely, Reuerence in speech?

A. It consisteth in two things, First, in

and of Subiection.

The duties
of the Sub-
iect to the
Magistrate.

in giuing to the Magistrate such honorable & magnificent titles or names as do agree vnto his present estate.

Secondly, to speake to him in such a phrase or forme of speech as becometh his presence and hearing.

Q. What say you of reuerence in silence?

A. A man in the companie of the Magistrate, is not to preuent him in speech, but to tarric till he hath spoken and offered occasion.

The 3. in Silence, & this also in two things.

Againe, standing before the iudg-
mēt seat as guiltie, he is not to speake without permission. *Acts. 26. 1.*

Q. What duty is the subiect to performe when he is absent from the Magistrate?

A. He is neither to thinke, speake, nor doe any thing, to the dishonor, disgrace, or reproach of the Magistrate, but rather the quite contrarie. Hitherto pertaineth that which is written. *Eccles. 10. 20.*

Four duties are to be performed toward the magistrate in his absence.
The 1.

Q. What other duetie?

A. Willingly obedience to all his decrees & commaundements, without respect of ease or commoditie. So do the children of Israel offer themselves to *Ioshua, Ioshua. 1.*

The 2.

Q. Is

The duties
of the Sub-
iect to the
magistrate.

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Q. Is a man bound to this simplie and without exception?

A. In no wise, but so farre as his commaundementes are consonant and agreeable with the word of God.

Q. What further dutie is required of the subiect?

The 3^d dutie
in the ab-
sence of the
magistrate.

A. Not onely to couer and wisely to interpret the infirmities of the Magistrate; but also patiētly to beare and vndergoe all such punishments and chastisements as shalbe inflicted vpon him by his authoritie and commaundement.

Q. This is a verie hard case: how shall he in this sort beare that which is so shamefull and grienous to flesh and blood?

A. Verie well, if he consider his own deserts; and the manifold benefites which he is to reape thereby.

Q. What are they?

A. First of all, the euill doer shalbe stayed and restrained from running further into sinne: and be moued to repentance.

Againe, by his punishment, the wrath and iudgements of God shalbe remoued.

And

and of Subiection.

The duties
of the Sub-
iect to the
magistrate.

And lastly, others shall be admonished and forewarned not to fall in to the like offence.

Q. But what if a man do suffer punishment vniustly, and without desert?

A. He is in no wise to resist authoritie, nor to vse euill meanes to relieue his cause: but for redresse, hee is either to appeale to a higher Magistrate heere vpon earth, according to the example of the Apostle *Paul*, *Act. 25. 13.* Or if that remedy faile, he must commit his cause to the highest Iudge, the Lord of heaven and earth: as the holy Ghost doth counsaile, *1. Pet. 3.* Which the best of the seruants of God haue practised from time to time.

Q. What is the last dutie?

A. Thankfulness.

Q. Is that due?

A. Yea, no doubt, in regard of the manifold benefites which the subiect receiweth from the Magistrate. For where benefites are receiued, there thankfulness is due: and the greater the benefites are, the

The 4. dutie
to be perform-
ed toward
the Magi-
strate, though
hee be ab-
sent from
him: is
*Thanks-
fulness.*

E

more

The duties
of the Sub-
iect to the
magistrate.

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more thankfulness is required. And therefore the subject is not to be thankfull in a generall manner, but to manifest his thankfulness by particular duties, as fruites of the same.

Thankful-
nes is to be
declared by
sue fruits or
effectes
thereof.
1. Fruite of
thankfulness.

Q. What is the first fruit?

A. That the subject be tender and charic ouer the life and person of his Soueraigne, and therefore hee is not onely to preuent all perils, and daungers, but also to perswade to all such meanes as whereby the life and good estate of his sacred Maiestie may be preserued and continued.

Q. There is good reason hereof, seeing that the liues and safetie of so many, doe depend vpon his life and safetie: but by whom hath this beene practised?

A. By the subjects of David, as appeareth, 2. Sam. 21. 17. 1. Kin. 1. 2. 3.

2. Fruite of
thankfulness.

Q. What is the second fruit or dutie?

A. The subject is to venter & hazard himselfe, and al that he hath, for the benefite, comfort, and reliefe of the Magistrate, as may be seene in the Nobles

and of Subiection.

Nobles and worthie seruants of Dauid. 2. Sam. 23.

The duties
of the Sub-
iect to the
magistrate.

And there is good reason, seeing the Magistrate doth venter himselfe and all that he hath for the good of his subiects.

Q. What furthermore?

A. The subiect is to bring & offer to the Magistrate gifts and presents, not onely as tokens of loue & affection towards him, but also in acknowledgement of the great benefits they receiue by his means, and so consequently to encourage him to goe on in the cheerfull performance of his duty. This is practised by the people of God, as is euident in many places.

The 3. fruits
of thankfulness.

Q. What besides all this, is to bee performed?

A. The subiect is to play & willingly yeeld all such taxes, customes, subsidies, & other such payments as are leuiued, commanded, and imposed for the maintenaunce of the Magistrate, and common benefite of the land.

The 4. fruits
of thankfulness.

Rom. 13.

Q. What lastly and principally?

E 2

A. Last-

The duties
of the Sub-
iect to the
Magistrate.

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The 1. fruit
of thankful-
nes to the
Magistrate.
Three
great and
weighty
reasons why
the subiect is
to pray for
the magi-
strate.

Reason. 1.

Reason. 2.

Reason. 3.

A. Lastly, hee is to make prayers,
and intercessions for the Magistrate;
as is commaunded by the holie

Ghost. 1. Tim. 2.

Q. What reasons are there why a man
should obey this Commandment?

A. Verie great: for why? First of all
the Magistrate by reason of the spite
and malice of the diuel and his lims,
as also in regard of other occasions,
is continually in greater hazard then
priuate persons.

Againe, greater gifts are required
in Magistrates then in others.

Lastly, whatsoeuer they take in
hand, the successe thereof dependen-
deth vpon the blessing of God, which
must bee obtained by prayer. There-
fore wee are not onely to pray for
Princes and Magistrates, but in grea-
ter measure, and more seruently
then other common persons: and
that not onely for Christian Magi-
strates, but for Heathens and Pagans,
and such as are aliens from the true
religion of God.

Q. What will be the fruit of practising
all

and of Subiection.

all these duties?

A. Comfort to our owne consciences, and many other blessings of God in this life.

Q. What will the omitting hereof, or practising the cleane contrarie bring?

A. Many grievous plagues in this life, and the eternall wrath and vengeance of God in the life to come.

Q. Having spoken before of Princes and Magistrates, together with the dutie of subiects toward the: now are we to speake of the Ministers of the word, who are also contained under these titles, Father and Mother. What order are wee to obserue in the Treatise thereof?

A. We are first of all to speake of the qualities or properties required in the person of the Minister.

Secondly, of the duties which he hath to performe.

Q. What are the properties?

A. They are diuerse; all which doe redownd or serue to these especiall endes.

First to sanctifie, frame and discipline the World for diuerse endes & purposes, as they followe expressed.

The duties of the Subiect to the magistrate.

There is much comfort and manifold fruit arising to the good Subiect from his obedience to the magistrate.

There is much and great euill growing to the euil Subiect from his disobedience.

In treating of the Minister of the word we are to consider,

1, His qualities.

2 His duties. Many excellent qualities ought to be

in a Minister

The quali-
ties required
to bee in a
Minister of
the word.

The Doctrine of Superioritie

pose his mind fit for diuine and hea-
uently things.

Secondly, for the comelinesse of
his bodie, in attire and gesture.

Thirdly, to commend his authori-
tie, and to giue him weight & grace
in the hearts of the people of God.

Fourthly, to remoue offence & oc-
casion of speaking euill of the Mi-
nisterie.

Fiftly, to giue good example vnto
the hearers.

Furthermore, for the triall of his
wisdom, skill and faithfulness in
the gouernment of the Church.

Lastly, for the drawing & alluring
of men to the liking and imbracing
of his Ministerie.

The quali-
ties or pro-
perties pe-
culiar to a
minister of
the word,
are two.

The 1. is
calling.

The 2. is apt-
nes to teach.

*Q. What are those properties, that are
proper and peculiar to the Ministers?*

*A. They are such essentiall or formal
graces & qualities, as without which
(haue a man neuer so excellēt gifts)
he cannot be a fit dispēser of the word,*

And these are two.

First, he must be called.

Secodly, he must be called *disantiaue*

and of Subiection.

or apt to teach.

Q. How manifold is the calling of a Minister?

A. It is extraordinarie, or ordinarie. Extraordinarie, is that which is immediately from God, without the meanes or callings of men. Of this kind of calling we read, *Gal. 1. 1.* And by this calling were the Prophets called: as *Isaiah, Amos*, and others.

As likewise the Apostles & Evangelists. *Eph. 4. Gal. 1.* stirred vp of the Lord, vpon extraordinarie causes & ends, for the good of his church. And vpon like causes may the Lord stirre and raise vp excellent instruments at sundry times to the end of the world as he did *Luther*, and such like.

But this is a rare case, and therefore we are not so much to stay here vpon: but looke to the ordinary callings.

Q. What is the ordinarie calling of the Minister?

A. It is both frō God & men. Frō God furnishing the hart with fit gifts and graces, and giuing willingnes & disposition to serue his Maiestie in that calling: *1. Tim. 3.*

The qualities required to be in a minister of the word.

Calling is of
2. sortes,
1. Extraordinarie, and immediately from God alone.

2. Ordinarie from God also, but by men, as the honorable instruments of God.

The qualitie
required to
bein a mini-
ster of the
word.

No man
ought to
take vpon
him to be a
Minister of
the word
without a
calling.

No man
ought to be
called, who
is not first
apt to teach.

The Doctrine of Superiariitie

From men, by triall, election,
ordination, and imposition of
hands, with fasting and prayer,
whereof it is spoken, *Act. 14.* and o-
therwhere.

A calling is such a principall part
of the forme and being of a Minister,
that without it he may not take vp-
on him the office, *Heb. 5. Rom. 10.*
Jer. 29. Isai. 1. & 6.

And if any man should thrust in
himselfe, hee hath no warrant that
the Lord will be with him to pros-
per and defend him, or to bleis his
labors. *Jer. 1. and 17.* And if he should
prosper, yet can he haue no comfort
in his owne conscience, seeing hee
doth run before he is sent.

Beside, the people are not bound
to heare him, which if they shuld do,
they are not sure to receiue a blessing

*Q. What say you of the second, namely,
apt to teach?*

A. It is another essentiall qualitie
which must be in a Minister lawfully
called, about all other men: with-
out which his calling profiteth
not.

and of Subiection.

not. Which containeth vnder it, these graces following.

First, that he be well acquainted and experienced in the holy Scriptures, and thereby knowe and vnderstand the counsell and religion of God : without which he cannot truly expound the Scriptures, nor open to the people all things necessarie to saluation.

Secondly, his tongue and vtterance must be voide of any notorious vice, and he be able with a plaine and heavenly libertie to expresse his minde to the people of God. *Exod. 4. 10. 11. 12. 13. 14. 15. 16.*

Thirdly, he must be able to teach in a plaine and cleere method and order agreeable to the capacitie of the auditors, auoiding obscuritie and confusion.

Fourthly, he must discretely and wisely cut and applic the word to the seuerall necessities and vses of his hearers.

Q. We haue heard before of the qualities and properties required in a good and lawfull

The qualities required in a Minister of the word.

That a man may be apt to teach,

4. Graces are necessary.

1. Grace.

2. Grace.

3. Grace.

4. Grace.

The duties
of a Minister
of the word.

The duties
of a minister
of the word,
are of 2. sortes
1. Concerning
himselfe.

2. Concern-
ing others.

Three du-
ties belong
to the mini-
ster of the
word, cōcer-
ning him-
selfe.

1. Reading.

2. Prayer.

The doctrine of Superioritie

*lawfull minister of God: Now what are
the duties which he is to performe?*

A. They are of two sortes: the first
whereof doeth concerne himselfe.

The second hath respect to the
benefite of others. *(the first)*

2. How many duties are contained in
A. Three.

First, he is to giue himselfe to rea-
ding; that is, to read diligently & cō-
tinually, not onely the holy Scrip-
tures, but other writings which serue
to further his iudgement and know-
ledge in the word of God, which is a
dutie cōmanded by the spirit of God:
1. Tim. 4. and practised by his best
seruants, *Dan. 9.* and by the *Apostle*
Paul, 2. Tim. 4. The reason whereof
is, for that a great measure of know-
ledge is required in the Minister to
build vp the Lords people to their
full perfection. But this cannot be
obtained ordinarily, without labour
and diligence, which the Lord hath
appointed thereunto.

Secondly, he must pray much
and continually, priuately, and by
himselfe,

and of Subiection.

himselfe, both for increase of graces in himselfe, and for a blessing vpon the meanes which he vseth for that end; as also for successe in his ministerie. Examples hereof we haue in the *Prophets*, our *Sauour Christ* himselfe, and his *Apostles*, as appeareth euery where in the holy Scriptures,

The duties
of a minister
of the word.

3. He must labour for a good heart & conscience, with a true sanctification, that so he may not only haue the more familiaritie with the spirit of God: but also fro his own experience, speake the more zealously, plainly, & blessedly, to the consciences of others.

3. Labour
after a good
conscience.

Q. Let vs now come to the second sort of duties which the Minister is to execute for the good and benefite of others?

The duties
to be performed
of the
Minister to-
ward others
they are like
wise of 2.
sortes.

A. They are publicke and priuate.

Q. What say you of the first?

1. Publicke.
2. sorte Pri-
uate.

A. His Publicke duties are: first of all preaching of the word, with application thereof by admonition and exhortation. 1. *Tim.* 4. & the 2. *Epist.* 4

The Publicke
duties of the
minister are
four.

Secondly, the publicke administration of the Sacramentes.

1. Preaching
2. Administ.
of the Sacra-

3. He must pray in the publicke assembly:

3. Prayer.

The duties
of a minister
of the word.

The doctrine of Superioritie

sembly: for this is a special dutie pertaining to his calling. *Gen. 20. Act. 6.* and practised in all times by wise and faithfull Ministers.

4. Execution
of the
church censures.

Fourthly, he must execute the sentence of suspension and excommunication in the presence of the whole Church gathered together; against such as are lawfully convicted in the consistorie.

The 1. private dutie of the Minister is, that he be resident and live among his people. Whereunto belong manie other, to the number of 10. as they are hereafter set downe.

Q. We are now come to private duties: what is the first and as it were the way and entrance unto the rest?

A. He must live and continually lie (as it were in his watch tower) among his people.

Q. What reasons are to perswade him thereunto?

A. Not onely the weaknes, corruption and deceitfulness of mans heart, whereby he is readie ypon euerie occasion to forsake and departe from the truth: but also the innumerable and the same most malicious enemies both spirituall and corporall, which continually lie in waite for to overthrowe the Church of Christ, & euerie

and of Subiection.

The duties
of a Minister
of the word.

euery member thereof.

And besides this, no Minister can fulfill his office, if he be absent from his charge, neither ought he to be absent, except necessitie or some great and weightie cause doe inforce the same:

Q. But is he to content himselfe with his residences?

A. No: he is to performe diuers duties; and not to abuse his watch-tower, to sleeping and idlenes.

Q. What are those duties?

A. Diuers and manifold, whereof we will rehearse some principall.

First, he is to instruct and catechise them of his people, whose ignorances are manifest to him: and who cannot sufficiently profite by publicke teaching. *Act. 20.*

The 1. pri-
uate dutie.

Secondly, he is to prepare and fit them; for the holy Sacramentes, by trying their knowledge, and admonishing them of any fault which may disable them. *Ezech. 22.*

2.

Thirdly, he is to knowe and haue good experience of the state and disposition

3.

position of his people, that so hee may preach and apply his doctrine the more fitly to their vse.

4 Fourthly, he is to defend and preserue them against all *Hereticke*s and corrupt men, who (as rauening wolues) would prey vpon & deuour his flocke. And this he is to doe by the euidence and power of the word of God.

5 Fifthly, he is to comfort the feeble minded, and to rebuke the vnruely person, & the euil doer. 1. *Thef. 5. 14.*

6 Sixtly, he is to prouoke and stirre vp them that are cold and sloathfull in duties: as also contrariwise to restraine and call backe them that run on too fast in a rash zeale without knowledge.

7 Seuenthly, hee is to ende dissentions, variances and discords, and labour to maintaine peace amongst his people. *Mat. 5. Cen. 14.*

8 Besides, he must visite the sicke, both to instruct and prepare them by heauenly doctrines and exhortations for death: and if they liue, to profite

and of Subiection.

The duties
of a Minister
of the word.

profite by their visitations: as also
pray for the publikely & priuately.

Isa. 38. 1. King. 1. Iames. 5.

Q. What furthermore?

A. He must in the time of persecu-
tion not forsake his flocke, but sticke
to them, to incourage and comfort
them, and if neede be to scale vp the
truth of his doctrine, with the losse
of his owne life bloud.

Q. What lastly?

A. Hee must by a holy & godly ex-
ample commend his doctrine and
whole ministerie vnto the people.

10. Priuate
dutie of the
Minister.

*Q. Is it to any purpose that the people
should know these duties of the Minister?*

A. Yea doubtlesse to great purpose.
For, first of all they are a part of the
counsell of God, and therefore all
people ought to knowe and learne
them: and that to speciall vse: for
first they shal therby discern a good
and faithfull Minister, from one that
is wicked and vnfaithfull.

These duties
belonging
to Ministers,
are to bee
knowne of
the people:
whereof
there are
3. Reasons.
1. Reason.
2. Reason.

Secondly, they shal learne how to
make choise for themselues, when
occasion requireth.

Lastly,

The duties
of people to
their mini-
sters.

3. Reason.

The duties
of the mini-
sters to the
people, doe
binde the
people to be
duntull vnto
them.

The duties
of the peo-
ple to their
ministers,
are of two
series.

1. Inward.

2. Outward.

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Lastly, they shall see great cause not
onely to pray feruently for the Mini-
sters of the word : but to be thank-
full to God for so heauenly and gra-
tious an ordinance.

*Q. In our last Treatise we spake of the
duties belonging to the Minister or
preacher of the word : may we not now
likewise speake of the duties of the peo-
ple or flocke towards their Minister?*

A. Yes, and that not without good
reason, for why? one doeth follow of
an other, and is the cause of an other
in equitie and relation: for as the Mi-
nister is to performe duties to the
people ; so the people owe dutie to
their Minister or Pastor.

*Q. Of how many series are these du-
ties?*

A. Of two sorts, Inward & outward.

*Q. What are the inward duties or ver-
tues?*

A. They are such as are hidden and
doe rest in the heart or soule, as the
proper subiect.

*Q. Why doe you begin first with that
part?*

A. Because

and of Subiection.

The duties
of the people
to their mi-
nisters.

A. Because if that being the foun-
taine of all actions, be not first well
framed, and disposed: either men wil
performe no actions at all; or if they
doe, it will be in hypocritie, that is,
without a right and sincere affec-
tion.

The inward
duties are the
principall, &
grounds of
the outward

Q. How many duties doe you consider
in the soule?

A. Two. The first wherof is *Loue*:
the people must loue their Minister
or Pastor.

The inward
duties are 2.
1. Loue,

Q. Where is that commanded?

A. In the first epist. to the *Thes.* 5. 13.

Q. How must they loue him?

A. Not coldly, nor feebly, but most
feruently and abundantly: as the
Greeke word *ἀγαπᾷ* there vsed,
doth signifie.

This Loue
must be an
earnest loue,

Q. What should moue men hereto?

A. The worke of the Ministerie,
committed vnto them by the Lord.

Q. The fruites and benefits of that worke
are not expressed in that place, to per-
swade them to loue:

A. True, they ate left there in gene-
rall: but particularly specified in o-

F ther

The duties
of people to
their mini-
sters.

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ther places of the Scripture.

Q. As how?

There are 4.
great reasons
to moue peo-
ple to loue
their mini-
sters.

1. Reason.

2. Reason.

3. Reason.

Ezek. 33.

4. Reason.

A. First, they are called *Spirituall Fa-
thers*, because they begette and
change men anewe by the effectu-
all preaching of the Gospell, to bee
the sonnes of God, and heires of
the kingdome of heauen, as appea-
reth, *1. Cor. 4. 1. Tim. 1. 2.*

Againe, they are said, (*Heb. chap. 13.
ver. 17.*) to watch ouer the soules of
the people, *as those that must giue ac-
count thereof*: that is, God hath ap-
pointed them ouer his people and
inheritance, not onely to procure all
things for their good, but also to de-
fend and preserue them from all spi-
rituall enemies and dangers.

Thirdly, the Lord hath set them as
it were in a watch-tower: and deliue-
red as it were an heauenlic Trumpet
into their hands: not onely to giue
the people warning of the plagues
and iudgements of God to come: but
also to aduise and direct them how
to prevent and auoid them.

And lastly, they are to stand vp in
the

the gap, and to pray and make inter-
cession to God for the people, ouer
which he hath set them. By meanes
whereof, God hath oftentimes gran-
ted great graces & deliuerances vn-
to whole nations and people; as not
only the Prophet *Elisha* doth testify,
2. *Kin. ch. 2*. But euē that wicked king
Joash doth confesse it, as wee may see
in the 13 chap of the same booke.

Q. These are indeed great reasons and
motiues, to perswade the people to loue
their Ministers. But with whom haue
they preuailed?

A. With diuerse and sundrie of the
seruāts of God: as for example: how
louingly and sweetly did *Dauid*, *Sal-
omon*, *Hezekias*, and other holy
Kings of *Iudah*, deal with the priests,
Leuits, and Ministers of God. Great
was the loue of *Obadiab* towards the
Prophets in the persecution of *Iesa-
bel*, who with the hazard of his own
life, provided for the maintenapce
and safetie of the Lords Prophets.

We haue
many special
examples of
such as haue
dearly loued
their mini-
sters, re cor-
ded in the
holie Scrip-
ture, to moue
vs to the i-
mitation of
them therein
Dauid.
Salomon.
Hezekias.

How louingly & bountifully did y^e *Obadiab*,
noble womā the *Shunamite* entertaine The noble
the *Shunamite*

The duties
of the people
to their mi-
nisters.

*Ebed-me-
lech.*

*The Gala-
tians.*

2. Inward
dutie of peo-
ple to their
ministers, is
Reuerence.
The necessi-
tie of this
grace; be-
cause men
are naturally
exceeding
readie to de-
spise their
ministers,
and that in
many re-
spects: of
which 5. are
set downe as
they followe
in order.

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the Prophet *Eliab*. The like affec-
tion wee may see in *Ebedmelech* the
blacke Moore: in *Lidia* the Purpu-
rille, *Act. 16.* and in many other,
mentioned in the new Testament:
but especially in the *Galatians*: of
whom the Apostle *Paul* reporteth,
that they receiued him, not onely as
an Angel of God, and as Iesus Christ,
but also that they would haue pul-
led their eyes out of their heades to
haue done him good.

*Q. What is the next inward vertue or
dutie?*

A. The people are to feare and reue-
rence their Minister: which affection
is not to be separated from the former.

Q. What is your reason?

A. Because that as reuerence with-
out Loue will growe into hatred: so
loue without reuerence, will growe
into contempt.

*Q. Are not men ready and prone to con-
temne and despise their Ministers?*

A. Yes no doubt, and that for ma-
ny causes.

Q. How, and in what respect?

A. Not

and of Subiection.

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of the people
to their mi-
nisters.

A. Not onely for that all men naturally doe abhorre and loath the ministrie; but also for diuerse other reasons and respects.

Q. *What are they?*

A. First, Ministers by the singular wisdom and goodnesse of God, are not Angels, but mortall men, and subiect to the same naturall infirmities that other are. *Act. 14.*

1. Cause
why people
are ready
to despise
their ministers,

Secondly, (for the most part) they want such outward ornaments, and garnishings, wherein naturall and carnall men do delight: as Nobilitie of birth, Beautie, Gorgeous attire, and such like.

2. Cause.

Againe, they are subiect to pouer, affliction, reproch, disgrace, iniuries, and manifold temptations, aboue other callings.

3. Cause.

Furthermore, through infirmities, they oftentimes slip and fall into sinne and offence.

4. Cause.

Lastly, the diuell in this latter time of the worlde, not abiding the light of Gospell, which God of his infinite mercie hath restored, doth

5. Cause,

The duties
of people to
their mini-
ster.

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labour by all meanes and wayes to
bring the Ministers into hatred, con-
tempt, and vile estimation.

*Q. How may this mischiefe be remedied
and provided against?*

A. By these reasons following, if
they bee seriously weighed. First,
that whosoeuer doth contemne the
Minister his person, is in hazard to
contemne his Ministerie and doc-
trine: and that to his owne de-
struction and condemnation, in
that he despiseth the meanes of his
saluation.

Against the
former con-
tempt, there
are other &
most weigh-
tie reasons
here set
downe in the
next place.

1. Reason hel-
ping against
contempt of
the minister.

2. Reason.

3. Reason.

Secondly, that whosoeuer doth de-
spise the Minister (which is the Am-
bassador of God) despiseth & cōtem-
neth God himself, and Iesus Christ:
which is a fearful & execrable thing.

Thirdly, a man is to consider the
fearefull iudgement that God hath
powred out vpon such as haue con-
tēned, despised, or laughed to scorne
the Ministers of the word.

4. Reason.

Furthermore, that although Mini-
sters be in theselues base & cōtemp-
tible: yet doth they carry vpon them
the

and of Subiection.

the person of the Lord Iesus Christ.

Lastly, they haue in readines (as the Apostle saith) vengeance against all such as doe resist and rebell against the truth.

Q. We speake the last day of the inward duties which the people are to performe to their lawful minister: what are the outward duties?

A. They are diuers: the first whereof is bodily reuerence or honour.

Q. Wherein doth that consist?

A. In 2. things, namely, { Gesture, & Speech.

Q. What meane you by the first?

A. The people are so to frame their bodies & behauior in the presence of their minister, as may declare & manifest the inward reuerence of their hearts toward his ministry & calling: wherein notwithstanding two extremities are to be auoided.

Q. What are those?

A. The effect, and the exccesse.

Q. What meane you by the first?

A. When either no reuerence at

The duties of people to their minister.

5. Reason. The outward duties to be performed of the people to their ministers, are generallie 4:

but vnder e- uery of them sundry more particular du- ties are com- prehended.

1. Of them is bodilie reue- rence.

The right manner of bodilie ge- sture, is to be obserued.

2. Extremi- ties are to be auoided.

1. Is defect.

The duties
of the people
to their mi-
nisters.

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all is giuen: or that which is vn-
seemly, and agreeable to the baser
sort of persons.

Q. What meane you by the other?

A. When that reuerence is giuen to
ministers, which is either due to God
himselfe, or to the Kings, Princes of
the world, as kneeling, &c.

Q. What examples haue you hereof?

A. In that worthie man *Cornelius*,
toward the Apostle *Peter*. But most
cleerely in the vassals of that Anti-
christ of *Rome*.

*Q. Let vs nowe speake of the out-
warde reuerence in wordes or speech
of the people towards the Minister
of the worde: Howe is that perfor-
med?*

A. In diuerse respects. And first
of all, by giuing to them their iust
Titles.

Q. What Titles?

A. Such as serue not onely to ex-
presse and set forth the excellen-
cie of their calling: but also the na-
ture of the duties which they are to
performe,

The right
manner of
reuerence in
speech is
likewise to
be obserued
and it confi-
steth in three
things.
1. In yeel-
ding to them
their due
Titles.

Q. What

and of Subjection.

The duties
of the peo-
ple to their
Ministers,

Q. What examples haue you hereof?

A. Very many in the word of God; for there we may see that *Obadiah* and the *Shunamite* calleth the *Prophets*, *Elah*, and *Elsah*, by the name of *Lodes*. The *Prophets* are euey where called *Seers*, and *men of God*.

The *Ministers* of the word are both in the *Old* and *new Testament*, notonely called *Pastors* and *Feeders*; but *Maisters*, *Ambassadors*, and such like.

Q. What is to be auoided herein?

A. Both *Defect* and *Excesse*, as was said before in the gesture or outward behauour of the bodie.

Q. What is the second respect you speake of? of how many things doth that consist?

A. Of two things: for first of al they are not to raile, nor speake contemptuously and slanderously of the person or office of the Minister, in his absence.

Secondly, they are to speake reuerently of him: and in all truth and faithfulness to defend his cause. The first whereof is a gricuous fault, con-

Yet herein also as well excesse as defect is carefully to be auoyded.

The 2. dutie concerning reuerence in speech, is, that the people giue a true testimony of the graces of their ministers.

demned

The duties
of the people
to their mi-
nisters.

The contra-
rie is a note
of hypocrites
& malicious
wicked men.

Ahab.

Priests.

Scribes.

Pharises.

Good men
speake well
of their good
ministers.

*Iehosha-
phar.*

Nicodemus.

3. Dutie in
respect of
reuerence,
concerning
speeche, that
they do cha-
ritable ra-
ther lessen
then ouer-
hardly to
censure their
infirmities.

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demned in the word of God, euen in
regard of priuate men. This is the
verie propertie of hypocrites and
malitious enemies against the truth:
as appeareth in *Ahab* toward *Adichai-
ab*: and in the high *Priestes*, *Scribes*
and *Pharises* with their adherents, a-
gainst *Iohn Baptist*, *Christ Iesus*, and
his *Apostles*.

The other is a dutie practised by
them that had felt sweetnes, and
profited by the Ministerie of the
word: as by *Iehosaphar*, *Nicodemus*,
and diuers others specified in the
Euangelists.

2. *What say you to the third?*

A. The people are not by speeche to
discouer, blase abroad, or publish vn-
to others (especially enemies of the
truth) the fault and infirmities of
their *Teachers*.

2. *Why not?*

A. Because first of all it were to
play the parte of cursed *Cham*, who
discouered the nakednes and shame
of his father: as also of those hel-
hounds (the yong childre of *Bethel*)
who

and of Subiection.

who vpbraideth the *Prophet* by his baldnes. Yea it were diuellish ingratitude for any to lay open the faultes and offences of him, who desireth with all indeuour to heale and couer their sinnes and transgressions, both before God and men.

Q. What is the second generall dutie of the people to their Minister?

A. They are to obey and submit themselues to him: according as it is commaunded by the *Holy Ghost. Heb. 13.*

Q. What is required herein?

A. First, they are willingly to yelde themselves to be gouerned and ruled: yea to be admonished, reprovcd, and censured by him. And that not without good reason and equitie: for, seeing God requireth those duties at the handes of the Minister, it is good reason that the people should yelde thereunto.

Q. Who hath done so?

A. The best and greatest persons amongst

The duties
of people
to their mi-
nisters.

The 1. gene-
ral dutie of
people to be
performed,
their mi-
nisters, it is O-
bedience.

Whereunto
3. things are
required.

1. Thing is,
that they be
willing to
suffer with
reproose.

he duties
of the people
to their mi-
nisters,

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amongst the seruants of God : as
David , *Iehosaphat* , and diuers o-
ther.

*Q. What is the second thing requi-
red?*

A. The people must be content

*1. They must with their owne places and duties,
not presume and not vsurpe and incroach vpon
to intermed- the office and duties proper & pecu-
dle with any liar to the publike Ministers of the
publike du- word.
tie, proper to*

the minister: Q. What are these duties?

*A. First of all the Preaching, opening
such as are and Interpreting of the holy Scrip-
preaching of tures.
the word, &c*

Secondly, Publike Prayer.

*Thirdly, the Administration of the
holy Sacraments.*

*3. Reasons Q. Why may not the people meddle
why the peo- with these things?*

*A. First, because God in his wise-
ple may not dome hath distinguished euery cal-
intermeddle ling with the duties thereof, from all
with the du- other : containing them so within
ties of the their limits, that one is not to in-
ministers of- croach vpon another.*

1. Reason.

2. Reason.

*Secondly, the Ministerie of the
word*

and of Subiection.

word is so holy a thing, and doeth import the Lord himselfe so nigh, that no man may take it vpon him, except he be called of God.

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of the people
to their mi-
nisters.

Lastly, if euery man might vsurpe the duties of the Minister, it would open a way for a number of mischiefes, and that to the ruine and ouerthrow of the saluation of man: in regard whereof, the Lord from time to time hath bin most seuerely reuenged vpon the persons of them that haue intruded themselues into the office of the Minister: as it is manifest in *Saul*, and King *Vzziah*.

3. Reason.

Q. What is the third thing required as belonging to the submission of the people to the Minister?

Touching
Obedience,
the people
are in the 3.
place dur-
tully to heare
and embrace
the truth of
all their holy
doctrine.

A. The people are humbly, readily and chearefully, without pride and contradiction, to heare, imbrace and practise the doctrine which the Ministers doe deliuer: according to the example of the *Bereans*, *Thessalonians*, and such like among the seruants of God.

Q. Is this simplie to be performed, and without

The duties
of people to
their mini-
sters.

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without exception?

A. No: for the people are to examine the Ministers doctrine, whether it be agreeable with the word of God or no: a thing not onely commaunded by the Holy Ghost, as appeareth, 1. *Thessa. 5. 1. Ioh. 4. 1.* but also practised by the seruants of God.

Q. *What is the third generall dutie which the people owe to their Minister?*

A. They are to maintaine and sustaine him and his familie with all necessaries, according to their ability.

3. Generall
dutie to be
performed
of people to
their mini-
sters: it is

Q. *Where is this warranted and commaunded?*

maintenance
of them and
their fami-
lies.

A. In many places, both of the old and new Testament.

The proofes
of it, are sun-
drie testimo-
nies of holy
scripture.

Q. *What reason should moue men to the practise hercof?*

2. Reasons
drawne fro
the same.

A. First of all, naturall equitie, that is, *The labourer is worthie of his hire.*

Secondly, the excellencie of the thinges which the people reape at the handes of the Minister: according

and of Subiection.

The duties
of people to
their Mini-
sters.

ding to that of the *Apostle*, 1. *Cor.* 9.
11. *If we have sowne unto you spirituall*
things, is it a great thing if we reape
your carnall things?

Thirdly, the sweete promises of
God made to the performance of
this dutie : and his heauie iudge-
ments threatned against the con-
trarie.

Lastly, the examples of the wor-
thie seruants of God, who haue bin
verie carefull for the prouision
and maintenance of the Ministers :
as may appeare, 2. *Chron.* 31. from
verse. 3. to the end. And in many o-
ther places.

Many exam-
ples recor-
ded therein.

2. *What is the last generall du-
tie?*

A. The people are to pray earnest-
ly for their Minister.

2. *Where is that required?*

A. By the *Apostle Paul* in diuers of
his *Epistles*. And practised by the *Pro-
phet David*, *Psal.* 132. 9. And good
reason thereof, for without this du-
tie, the studies and labours of the Mi-
nisters shall haue small successe.

4. General
dutie to bee
performed
of people to
their mini-
sters : it is
prayer to
God for the

The duties
of Parents
toward their
children.

We haue a
threefolde
prooffe that
the naturall
Parents are
to performe
duties too-
ward their
children.

1. Prooffe is,
from the
light of
nature.

2. Is, frō the
equitie of it.

3. Is, by the
word of
God.

The duties
of Parents
toward their
children, are
generally 8.
& thefe also
haue their
feuerall par-
ticulars con-
tained in the.

1. Generall
dutie is loue.

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We are now come to the duties of Pa-
rents toward their children: and after
that, to the duties of children toward
their Parents.

Q. Do Parents owe dutie to their chil-
dren?

A. Yea in nature, equitie, and by the
word of God.

Q. What are the duties which Pa-
rents are to performe toward their chil-
dren?

A. They are diuers. The first where-
of is Loue.

Q. Are Parents to loue their children?

A. Yea no doubt.

Q. Where is that proued?

A. Titus, chap. 2. ver. 4.

Q. Yea but that is spoken onely of the
Mother?

A. I grant, but in all equitie, and by
iust proportion, it extendeth also vn-
to the father.

Q. What should cause you to thinke so?

A. Because God hath planted in
the hearts of both Parents, as well
the man as the woman, certaine
seedes and sparkes of loue and ten-
der

and of Subiection.

The duties
of parents to
ward their
children.

der affection towards their children, which were in vaine, and to no purpose, if Parents should not actually loue their children.

Q. What thinke you therefore if parents loue not their children?

A. They are worse then bruit beasts: who by a certaine blind instinct and affinitie of Nature, doe so tender and loue their young ones, as that they will hazard their bodies, and loose their liues, to deliuer them from danger.

Q. What reasons should moue Parents to loue their children?

A. Diuerse reasons, and that of two sorts.

The First whereof are comon with the heathen, and meer naturall men.

The second, are particular to Christians, and such as are borne in the Church of God.

A. Speake of these in order?

A. The heathen, and meere naturall men, doe loue their children for three causes.

First, because they are made, and

G

ingen-

There are 2.
sortes of rea-
sons, to moue
Parents to
loue their
children.
1. Sort com-
mon to the
heathen
with vs.
2. Sort pecu-
liar to vs
Christians.
Of the 1.
sort of Rea-
sons there
are 3.
1

The duties
of Parents
toward their
children.

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ingendred of their owne nature and substance, and so consequently flesh of their flesh, & bone of their bone: now none are so outrageous & monstrous to hate their owne flesh, but rather to loue and to cherish it.

2. Secondly, children doe carrie the image and person of their Parents, insomuch that they may beholde themselves in their children whilest they liue: and after a sort liue in them when they are dead.

3. Thirdly, that if childrē be brought vp in any good manner, they afterwarde yeelde vnto their Parents great benefite, comfort, and reliefe, especially in their old age, and necessitie.

Q. But what speciall reasons haue Christians to loue their children?

Of the 3.
sort of Reasons, there
are also 3.

1. Reason.

A. Not onely the former, but also other of greater weight.

And first of all, their children are borne within the couenant of Gods: and therefore his sonnes and daughters. *Eze. 16.*

2. Reason.

Secondly, their children are parts
and

and members of the mysticall bodie
of Christ (as appeareth, for that the
Sacrament of Baptisme belongeth
to them) & so consequently they are
free denisons and heires of the king-
dome of God.

Thirdly, they are appointed and
sanctified euen in their birth to glo-
rifie and worship the Lord: as also to
profit and do good to the Church.

3.

*Q. If Parents would looke upon their
children in this glasse, they could not but
be moued to loue them: but what if they
be not moued?*

*A. It is a fearefull signe, which doth
declare y they are become vnnatur-
al, & giue vp vnto a reprobate mind.*

*Q. But may not the loue of Parents de-
generate and grow so farre out of square,
by reason of the corruption and disorder
of their affections: as of a good and law-
full thing, to become wicked and pern-
icious?*

A. Yes no doubt.

*Q. What meanes or cautions are to bee
observed to keepe it in the right forme or
temper?*

The duties
of Parents to
ward their
children.

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A. Three cautions are required there-
vnto.

3. Cautions
are required
to the mode-
fating & wel
ordering
of the loue
of Parents to-
ward their
children.

1. Caution.

2. Caution.

3. Caution.

First, Parents are not to loue the
bodies of their children better then
their soules: nor to make more care-
full prouision for their estate in this
life, then for their happinesse in the
life to come: which is the common
course of the world, as wee may see
daily by wofull experience.

Secondly, they are to loue and pre-
ferre their children, neither aboue
God, & his glory: neither yet before
their own bodies & soules. This was
the great fault of *Ely*, as appeareth,
1. *Sam.* 2.

Thirdly, they are to discover their
loue to their children, neither too
much, nor too little. For the first ther-
of, doth giue children encourage-
ment to contemne and loathe their
Parents, as also to take the raines to
run forth into all dissolutenesse, to
their viter destruction.

The other doth discourage chil-
drē, & is the cause of many mischiefs,
& therefore iustly cōdemned by the
holy

and of Subiection.

holy Ghost, *Ephe. 6. 4. Col. 3. 21.*

*Q. What is the second generall dutie of children
parents toward their children?*

A. They are to teach & instruct the.

Q. In how many things?

A. In three things?

Namely, in the knowledge of God, and of his word.

Secondly, in ciuilitie and good manners.

Thirdly, in good Arts, trades, and professions: wherby they may maintain theſelues, & do good to others.

Q. Where is the first commanded?

A. In many places both of the old & new Testament; as namely, Exod. 12.

& 13. Dent. 4. 11. Iosh. 4. Ephe. 6.

*Q. What Parents haue practised theſe
commandments?*

A. The beſt and moſt notable amongſt the ſeruants of God.

Q. Who are they?

*A. Abraham, Gen. 18. David & Bathſheba, Pro. 4. ch. v. 3. & 4. & ca. 31. the
parents of Timothie. 2. Tim. 1. & 3.*

*Q. Are all Chriſtians bound to followe
theſe examples?*

The duties
of parents to
ward their

The 2. gene-
ral dutie of
parents to-
ward their

children, is
that they

teach & in-
ſtruct them,

1. In the
knowledge
of God and
his word.

2. In good
manners.

3. In good
Artes and
trades of li-
uing.

Examples of
parents care-
full to in-
ſtruct their
children,

The duties
of parents to
ward their
children.

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A. Yea, for to that end are they recorded in in the holy Scriptures.

Q. What reasons should moue them thereunto?

There are 7.
important
reasons to
moue parents
to teach their
children the
true know-
ledge and
fear: of god.

1. Reason.

A. Diuerse, both in regard of their children, and of themselves.

Q. What is the first?

A. Their childre are not borne without reaso, but capable of knowledge and vnderstanding; and therefore are parents to enlighten them, as with humane knowledge: so especially with the knowledge of God, and his will, that so they may excell the children of Pagans.

2. Reason.

Secondly, Parents are to be especially carefull, that their children may be deliuered from the wrath of God, & brought into his fauour: but this cannot be without teaching and instructing: for *faith cometh by hearing of the word of God: & how shal men hear without teaching and instruction?*

3. Reason.

Thirdly, if Parents instruct their children, it is a way or means for the Lord to teach them, and to increase their knowledge: & that by the free
grace

and of Subiection.

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of Parents
toward their
children.

grace & promise of God: see *Gen. 18.*

Fourthly, as the Lord doeth enlighten the hearts of parents by the ministerie of the word, and other ⁴Reason. good meanes: so are they to impart of the same grace vnto others: and to whom, if not to their children?

Fifthly, the fruit which commeth of teaching children in their youth, is ⁵Reason. great and excellent, which is set downe, *Prou. 22. 6: Teach a child in the trade of his way, and when he is old he shall not depart from it.* Which is a verie true sentence: for why? A childe is as a new vessell, which not onely doth easily receiue good liquor, but doth a long time retaine and keepe the saueur thereof: If men growe old before they be taught, instructed and called, by reason of their dulnes and hardnesse of heart, they will hardly euer attain to any great measure of knowledge and repentance.

Furthermore, it will bee a wofull ⁶Reason, and fearefull thing for Parents to see their Children beaten downe to hell, by the flaming fire of

The duties
of Parents
toward their
children.

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Iesus Christ comming to iudgement: but this shall be the case of all both old & yong, that are the found ignorant of God and of his truth.

7. Reason.

Lastly, if the children of Christians perish for want of teaching, their blood shall be required at the hands of their parents.

Q. The reasons which you have brought forth, do seeme to be of weight, to prove that parents are bound to traine up their children in the knowledge of God, and of his will. But many Parents doe thinke themselves discharged, if they send their children to the publike Ministrie, where all sorts and ages are to learne the will of God?

No diligence
of others can
exempt or

discharge natural
parents from their
holie endeuor to teach
their children the know-
ledge and
fears of God.

There are 4.
reasons of it.

A. All this doth not exempt parents from doing that dutie which the Lord hath so plainly commaunded and laid ypon them in his holy word: especially seeing they haue so many opportunities, occasions, and furtherances, to allure and incourage them therevnto.

Q. What are they?

1.

A. First, by reason of continuance
with

and of Subiection.

The duties
of Parents
toward their
children.

with their children, they haue more time and occasion to teach them then others.

Againe, the loue and affection which children haue toward their Parents, doeth cause them to like and willingly entertaine that which proceedeth from their Parents.

2.

Furthermore, Parents knowe better then strangers, the nature, strength and capacitie of their children, and therefore can best and most fitly apply themselves vnto them.

3.

Lastly, when they teach their children, they doe the will of God, and so please him. The consideration whereof, cannot but be verie comfortable, and take away all tediousnes from performing this dutie.

4.

Q. How long are Parents to teach, instruct, and aduise their children?

A. Not onely in the minoritie and tender age of their children, but so long as they haue need to be taught, admonished and instructed, and as the Parents may, and are able to doe their dutie therein. For age, and pro-

Parents are constantly to teach and exhort their children to the true knowledge, feare, and obedience of God,

The duties
of parents to
ward their
children.

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celle of time, doeth neither dissolve
the bondes of nature : nor defeat
the duties which are laid vpon men
by the law of God. And therefore the
wisest of the seruants of God conti-
nued the practise of exhorting and
instructing their children, to the true
feare and obedience of God, euen
then, when they were come vnto the
ripenes of their yeares: yea so long as
they enioyed life together.

2. Instructio
which pa-
rents are to
acquainte
their childre
withall, is con-
cerning ciuili-
tie, & man-
nerlie or
comely be-
hauour.
This kinde
of the Parents
instruction is
of no small
weight in
manie re-
spects.

I. Respect,
which ma-
keth it of
great mo-
ment.

*Q. Wherein are Parents next to in-
struct their children?*

*A. In ciuilitie and good maners or
behauour.*

*Q. This seemeth not to be a matter of
so great weight, seeing it doeth concerne
but the body, and outward estate of man.*

*A. Yea, but for all that, it is not to be
neglected, being of great moment and
consequence, & that in diuers respects.*

*Q. What are those respects which moue
you to say so?*

*A. First, it were an heauie case that
the body & limbs of a child which are
created comely & beautiful, should by
the negligence & retchlesnes of the
Parents*

and of Subiection.

The duties
of Parents to-
ward their
children.

Parents be deformed, and the vse and motion thereof vtterly peruered: which is nothing else, but an inuirie and disgrace cast vpon the workmanship of God.

Secondly, euil manners & behauiour, doe cause religion it selfe to be basely accounted of in the heartes of many: as we may see by experience in diuers, otherwise, good professors, who yet are of an vncomely & rude behauiour.

Besides, euil bringing vp doth corrupt the mind and heart of children, & bring them to an euill disposition: as to be proud, churlish, hard harted: without compassion towards others, & such like. And therefore one by the light of nature, saith very well, *That good & liberall education, doeth mollifie the manners, and not suffer them to be cruell and sauage.*

Againe, good bringing vp & behauiour, is as the foundation, and ornament of all duties, trades & professions, giuing them their due grace and commendation.

Lastly,

The duties
of Parents
toward their
children.
5. Respect.

It is a great
sinne for Pa-
rents to neg-
lect to teach
their childre
good man-
ners.

3. Instructio
which parents
are to giue
their childre
is: concerning
some honest
science or
profitable
trade of life.

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Lastly, comely & good behauour
is pleasant and acceptable in the eyes
of God & men: as it is cleare, 1. Kings
10. where it is recorded, that when
the Queene of the South did behold
the comely and gracious behauour
of the seruants of Salomon, she was
greatly rauished therewith. And this
also doeth the Holy Ghost com-
mend as an excellent vertue.

*Q. It cannot atherwise be, for why? the
Lord God is not the author of confusion,
vncomelines, and disorder. But what say
you of them that bring vp their children
(I will not say as wild and sauage people)
but little differing from brute beastes, as
may appeare in all their actions, and ges-
ture?*

*A. They doe that which is vnplea-
sant in the eyes of God and his An-
gels: offensive to men: and to the
vndoing of them whom they should
frame in the most comely manner.*

*Q. What is the third thing wherein
Parents are to instruct their children?*

*A. In good Artes, Sciences, and oc-
cupations.*

Q.

and of Subiection.

The duties
of Parents to
their childre.

Q. What are the reasons to perswade them hereunto?

A. First, Artes and Sciences were in vaine inuented and brought to light by the Lord, if so be they be not vpheld and continued from the father to the child.

5. Good reasons alledged to this purpose.
1. Reason.

Againe, God doeth commaund that all men that are able & fit therevnto, should maintaine and vphold themselves by the sweat of their browes. *Gen. 3.* But this cannot be, without some trade or calling.

2. Reason.

Besides, whosoever wil be accounted a true member of Christ, and partaker of the fellowship of Saintes, he must by some gift and calling (as it were an holy meane) conuey vnto others, some grace or benefite.

3. Reason.

Furthermore, as the Lord hath promised to blesse, defend and comfort, both by himselfe and his Angels, such as are in their waies, to wit, walking in some lawfull calling or dutie: so contrariwise, such as liue idly and without a lawful trade, he hath laide open as a prey to the diuell, and
to

4. Reason.

The duties
of Parents
toward their
children.

5. Reason.

We haue al-
so sundry no-
table exāples
hereof recor-
ded in the ho-
lie scriptures
of God.

3. Generall
dutie to be
performed
of parents to
ward their
children, it is
Correction,
or Chastise-
ment.

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to manifolde plagues & iudgemēt.

*Q. What say you further in the last
place for the reason hereof?*

A. That when men doe want law-
full meanes and Sciences to main-
taine their liues withall, they are dri-
uen through necessitie to euill shifts
and deuises, and that oftentimes to
their open shame and destruction.

*Q. Your reasons are good, and duty to be
regarded. But who haue bin moued to doe
their duties herein?*

A. Diuers of the ancient Fathers,
who brought vp their children, not
simple in Trades and Sciences, but in
such as were lawfull and profitable.
As appeareth in the sonnes of Adam
and the Patriarkes, in Moses. Yea euen
in the children of wicked Caine.

*Q. What is the third generall dutie of
Parents toward their children?*

A. Parents are to correct and chas-
tise them.

*Q. Where is that warranted and com-
manded?*

A. In many places of the holy
Scripture: but most plentifully and
earnestly

and of Subiection.

The duties
of parents to
ward their
children.

earnestly in the *Proverbs of Salomon*, as appeareth, *Prov. chap. 13. 24. and 19. 18. and 22. 15. and 23. 13. 14. and 29. 15. 17. 19.*

Q. This is an hard thing for Parents to performe by reason of their excessive affection, and tendernes toward their children: with what reasons therefore are they to overcome themselves?

A. The reasons are of two sortes.

The First is, in respect of their children.

The second is in regard of themselves.

Q. What say you of the first?

A. That is many waies.

The first is takē frō *Pro. 22. 6.* Foolishnes is bound up in the heart of the child, which the rod of correctiō, wil drive away.

It is good for the children themselves, that their parents doe give the discreet and due chastisement or correction: and that for 3. Causes.
1. Cause.

The meaning is, that there lieth in the heart of the child such a bundell or sea of naughtines, as wil bring him to vtter destruction, if it be not diminished: or at the leastwise restrained. Now ther is no other mean to bring that to passe then correction. Therefore if Parēts loue their childrē, they wil not deny, or keep frō them so excellent a remedie.

Againe,

The duties
of Parents
to their chil-
dren.

3. Cause,
why parents
are to correct
their childre,
even in re-
spect of the
children
themselves.

There are
likewise 3.
Reasons to
moue pa-
rents wisely
to correct
their childre
in respect of
their owne
selues, even
because of
3. special
commodities
which come
to them
thereby.

1. Comodity

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Againe, without correction, all
teaching, instruction, and admoniti-
on, is altogether in vaine: for why?
children will contemne and abuse
the wordes of their Parents be they
never so excellent, if correction and
discipline be not added to make
them effectuell: as we may see daily
by wofull experience.

Lastly, correction and due cha-
stisement will keepe & saue the child
from open shame, reproach and ma-
nifold miseries, into which he will
runne and cast himselfe willingly, if
he be let alone, and suffered to liue as
he list in dissoluteries, and impunitie.

Example hereof in the sonnes of
Ely.

Q. What say you now in respect of pa-
rents?

A. They shall reape diuers com-
modities by performing their dutie,
in vsing discipline ouer their chil-
dren.

For first of all, when by instructi-
on and chastisement they haue pre-
uailed with their children, they shall

and of Subiection,

The duties
of Parents to
ward their
children.

See daily matter of comfort and re-
ioycing in their beholding of the
good behaviour and conuerlation
of their sonnes and daughters, and
the blessing of God as a consequent
thereof.

Againe, they shall auoid the dis- 2. *Comodity*
pleasure and inudgements of God
due for the neglect of their dutie, and
for suffering their children by means
thereof to runne headlong to ruine
and destruction.

Lastly, if they cannot preuaile by 3. *comodity.*
this meanes with their children:
yet shall they haue the peace of a
good conscience for doing their du-
tie, and the approbation and tes-
timonie of G O D, and of his
Church.

*Q. You affirmed of late that Parents
ought to correct their children: and
proued the same by diuerse good reasons
and authorities out of the words of God.
Nowe because that men through blind-
nesse of mind, and corrupt affection, may
abuse so excellent a meane, and turne
it to the hurt of their children: let vs en-*

H

quire

The duties
of Parents
toward their
children.

To the ende
Parents may
correct their
children in
the right
manner :

1. Things are
to be obser-
ued.

The 1. thing
to be obser-
ued.

2. Thing.

3. Thing.

4. Thing.

The doctrine of Superioritie

*quire wherein the right practise or use of
the same doth consist?*

A. To the right maner of correction
of childrē, diuers things are required

For first of all, they are not to cor-
rect them without iust cause : other-
wise it were iniury, & iniquitie, which
the Lord doth abhorre.

Secondly, they are to make their
fault knowne vnto them, by laying
forth the greatnesse thereof, out of
the word of God : that so they may
the better be humbled for their of-
fence : and beare their punishment
the more patiently and quietly.

Furthermore, Parents are not to
correct their children in wrath, and
reuenge, but in loue, and with a de-
sire to doe them good; if they looke
for the blessing of God vpon the cha-
stisement which they inflict.

Q. What is further required?

A. They are to correct their chil-
dren in equitie and proportion : and
that is, when their correction is nei-
ther too little, nor too much, but ac-
cording to the qualitie and measure
of

of the offence. For if they fall into any extremitie, it is a meane to harden the heart of the child, and cause him to contemne and make no account of correction.

Q. What are Parents yet to doe in this respect?

A. They are wisely to consider the age, the strength, the capacitie, qualitie, and nature of their children: for why, they are not to correct the being infants, and verie small, in the measure which agreeth to the when they are further growne: nor deale so seuerely with them that are ignorant, as with such as know their dutie: nor with them that are weake, and sickely, as with them that are healthfull and strong: nor with timorous and mild natures, as with those that are bold and stubborne.

Things to
be obserued
of parents,
in their cor-
recting of
their childre.

Q. If Parents would obserue and vse this discretion, in correcting their children, they should reape better fruites then commonlie they doe. But let vs proceede to the next dutie. What is that?

H 2 A. Parents

The duties
of Parents to
ward their
children.

4. General
dutie which
parēts are to
performe to.
ward their
children : is,
that they go
before them
in a good
course and
godly exam-
ple of life.

The euil ex-
ample of Pa-
rents is ex-
ceedingly
dāgerous to
corrupt
their childre
There are 2.
special Rea-
sons thereof.
1. Reason,

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A. Parents must carry before their children, a good example of life and conuersation.

Q. What reason haue you for it?

A. First, children are naturally gi-
uen to follow, imitate, or counter-
terfeite the behauieur, and actions
of their Parents, especially if they
be euill, by reason of the general cor-
ruption, and peruerfnesse of man,
wherby he is prone to euill, & vnto-
ward to all things that are good.

Q. But can the euill behauiour of Chri-
stians hurt their children?

A. Yea, a great deale more then of a-
ny other, by reason that their chil-
dren think, that whatsoeuer they do
is good and lawfull.

Q. What is your second reason?

A. If Parents instruct their chil-
dren neuer so well and diligently :
and correct as seuerely as may be :
yet all this labour is lost, except
they conforme themselues to the
worde and will of God. For other-
wise they shall cast downe with their
euill and lewde exemple, as they
build

and of Subjection.

buildvp by their godly doctrine and
seueritie. Lamentable experience
hereof wee haue in diuerse Fami-
lies and houses: which though they
professe the worde of God, yet for
want of the practise thereof by the
Parents and Gouvernours, as euill,
or worse children, proceede from
thence, as from the houses that ne-
uer heard or knew what Christian
Religion meant.

Q. What is the first dutie?

A. Parents are to yeeld to their chil-
dren in their minoritie, and while
they are not able to prouide for
themselves, all things necessarie for
their nursing and bringing vp, or
therwise they should bee worse then
bruit & vnreasonable creatures, who
haue a certaine care and regarde to
prouide for the necessitie of their
yong ones, till they be able to sup-
port and maintaine themselves.

Q. What is the sixth dutie?

A. They are to prouide, and lay vp
for their children, euen when they
are come to ripe age and yeares, such

The duties
of parents to-
ward their
children.

5. General
dutie to be
performed
of parents
toward their
children: is,
a tender care
of nursing
& bringing
them vp in
their yonger
& more ten-
der yeares.

6 General
dutie to be
performed
of parents to
ward their
children: is,
moderate
provision for
reliefe of
their neces-
sities, against
the future
hardnes and
difficulties
of this
world,

The duties
of Parents
toward their
children.

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goods and possessions, as may main-
taine them in good estate, not onely
in their life time, but when they are
departed from them.

Q. What warrant haue you for this?

A. Not onely expresse doctrines,
1. *Tim. 5.* and 2. *Cor. 12.* But also the
example of *Abraham*, the father of
the faithfull. *Gen. 25.* Who before his
ende provided for the welfare and
comfort of his children after his
death.

*Q. But may Parents gather and lay vp
for their Children, what they thinke
good?*

A. In no wise: for the goods which
they lay vp for their children, must
be obtained and gathered. First of
all, by lawfull meanes.

Secondly, without hindering of
themselues, in the obtaining & folo-
wing of heavenly things pertaining
to their owne saluation.

Lastly, that in providing for their
children, they doe not withdrawe
such duties as the Lorde hath
commanded them to performe, and
bestow

Parents in
laying vp
goods in
store for
their childre
must ob-
se. ue 3. Cau-
tions.

3. Caution.

and of Subiection.

The duties
of Parents to-
ward their
children.

bestow out of their goods, to the vp-ward their
holding and comforting of others. children.

Q. What is the seventh dutie?

A. Parents must haue a great and 7. Dutie of
especiall care to prouide for the parents to-
comfort, holinesse, and chastitie of ward their
their children, by the honourable c- children, is
state of marriage. that they
haue meete

*Q. Where is that approued and com-
mended?*

care to
see them
well besto-
wed in mar-
riage.

A. In verie many places of the ho-ly Scripture, and namely in these,

*Gen. 24. and 26. Deut. 7. Indg. 14. Gen.
29. 19. Cor. 7. and such like.*

*Q. Why may not children prouide and
make choise for themselves in Marriage,
but that their parents must haue a stroke
therein?*

A. There be verie good and iust rea-
sons thereof.

There are 3.
good & iust
Reason, why
parents are to
haue a chiefe
stroke in the
marriages of
their childre.
1. Reason.

For first of all, children are a part
of their Parents, and the chiefest
treasures they haue amongst other
worldly goods: and therefore not
to bee bestowed and conueied away
without their free consent.

Againe, parents doe carrie a more 2. Reason.

The duties
of parents to
ward their
children.

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sincere and vpright affection to the welfare and benefite of their children, then they themselves doe: being blinded and misled with corrupt and headie respects.

3. Reason.

Lastly, they can see and discern by reason of their knowledge and long experience, what is good and meet for the benefite and comfort of their children, farre better then they themselves can.

Q. But may Parents do what they list in bestowing their children in marriage?

Neuerthe-
les the autho-
rity of parents
is limited in
3. cases.

A. No, for they haue their limitation from the word of God: and therefore they are not to inforce their children to marrie whom they list against their wils.

1. Limitatio.

2.

Againe, they are not to cause their children to marrie before they knowe what marriage meaneth, and the duties thereof: as many giue their children in marriage almost before the time they knowe their right hande from their left: which is the cause afterward of many mischiefs and inormities.

Lastly,

and of Subjection.

The duties
of parents to
their childre

Lastly, they are not to deferre or
put off the marriage of their children
too long a time: which was the fault
of *Indab* toward his daughter in lawe
Thamar, which in the end brought
vpon him great hearts smarte and
confusion, as appeareth, *Gen. 38. 18.*

Q. What is the last dutie of Parents?

A. They are earnestly and with all
seruencie of Spirit to pray to God for
their children, as *Abraham*, *David*, and
the rest of the holy seruants of God
haue done. And that not without
great cause: for hereby they doe ob-
taine not onely a blessing vpon all
the duties which they performe to-
ward their children, but also all other
graces they stand in neede of, both in
regard of this life, and of the life to
come.

8. Dutie of
parents to-
ward their
children, is
that they doe
pray earnest-
ly and con-
stantly to
God for his
all-sufficient
blessings vp-
on them.

Of

The duties
of children
to their Pa-
rents.

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OF THE DVTIES
of children toward
their Parents.

Children are
by the com-
mandement
of the Lord
to performe
4. special du-
ties to their
parents.

The first of
them is loue.

And it is
a most ne-
cessary dutie

Q. *Are children to performe duties
toward their Parents?*

A. Yea no doubt: for why? the Lord
hath commaunded in the *first Commandement*, that children should *Honour*
their Father and Mother: vnder which
word *Honour*, are contained all duties
which children are to yeeld to their
Parents.

Q. *What are those duties?*

A. They are diuers: the first where-
of is *Loue*.

Q. *Are children then to loue their Pa-
rents?*

A. Yea, loue is so necessarie a ver-
tue in the hearts of children, that
without it, they will neuer yeeld o-
ther duties vnto Parents: or if they
do, yet can they not please God: for
why? the Lord doeth abhorre all
duties be they neuer so excellent,
that proceede not of loue. *There is no
doubt*

and of Subiection.

doubt but that all children generally are backward to this dutie.

The duties
of children.
to their Pa-
rents.

*Q. What reasons therefore may per-
swade them therunto?*

A. Diuers and those effectuall.

For, first of all, the Lord hath commaunded children to loue all men, how farre remoued so euer they be, in regard of any band or coniunction : therefore much more their Parents, to whom they are so neere linked in nature.

6. Reasons
are alledged
to moue
children to
loue their
parents.

1. Reason.

Againe, God hath put his owne person vpon Parents, and giuen them his owne amiable titles, which originally and directly are proper to himselfe : whereupon it followeth, that if children haue any sparke of goodnes and pietie to God, they cannot but beare a tender affection toward their Parents.

2. Reason.

Thirdly, God hath planted in them a certaine naturall affection & inclination toward their Parents: which if they do labour to extinguish & suppress, they are worse the bruit beasts who being moued with nothing els but

3. Reason.

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of children
to their pa-
rents.

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but a certaine instinct of nature, do depend wholly vpo those that ingendred them, & seeme to preferre them before all other.

4. Reason.

Besides, Parents are the authors and causes of the life and being of their children : and therefore are they vnworthy of life & being, that carry not a louing heart toward their Parents.

5. Reason.

Furthermore, Parents are the causes, and as it were fountaines, whereby al good graces and giftes are conueied vnto children, bodily and spirituall, concerning this life & the life to come: and therefore what horrible vnthankfulnes were it, if childre shuld not loue such excellent instruments.

6. Reason
mouing chil-
dren to loue
their parents
It may be
perceued by

4. Reasons,
that the loue
of Parents is
great toward
their childre.

Lastly, Parents do loue their children, and therefore are children to yeeld the like vnto their Parents: for loue doth deserue and ought to procure loue.

Q. But how is it manifested that Parents loue their children?

A. Diuers waies. And first, in that they doe so tenderly nurse and bring them

1.

and of Subiection.

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of children
to their Pa-
rents.

them vp.

Againe, for that they do so care-
fully and diligently watch ouer them
against all dangers.

Besides, how patiently doe they
take and put vp many troubles, an-
noyances and vexations, at the hands
of their children.

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Furthermore, they do often, euen
with cheerfulness defraud themselves
of many necessities, which they them-
selves stand in need of, for their chil-
drens sake: as meate, drinke, apparell,
 sleepe, and such like.

4.

Q. By all that you haue said, I see it is
great reason that children should loue
their Parents, and that euen of consci-
ence: But haue you any examples that a-
ny haue so done?

A. Yea, many of the deare children
of God in times past: and many also
at this day, as may appeare by diuers
signes and effects: whose worthy ex-
amples all other ought to imitate
and follow.

The exam-
ples of lo-
uing childre
may be a 7.
Reason to
moue vs to
loue our pa-
rents.

Q. What if Parents be churlish and vn-
naturall?

A. They

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of children
to their Pa-
rents.

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Children are
to loue their
Parēts thogh
they be chur-
lish to them.
The Reason
of it.

A. They are tenderly to loue their
Parents for all that.

Q. What is your reason?

A. Because that a vice or fault in
the person of the Parents, cannot
dissolue that naturall bond where-
with children are knit vnto them:
much lesse abolish the dutie that
God hath laid vpon children.

Q. What other dutie do children owe to
their Parents?

A. Reuerence: or an honourable es-
timation of them.

2. Dutie
which chil-
dren stand
bounde to

Q. Must this needes be ioyned with
Loue?

performe to
their Parēts,
is a reuered
and honora-
ble estimati-
on of them.

A. Yea, that it may well gouerne
and temper it, least it degenerate in-
to contempt.

Q. What reasons haue you to proue
that children are to reuerence their Pa-
rents?

There are 1.
reasons why
it should be
so.

A. First of all Parents do after a sort
carrie the image of God: & therefore
it cannot be auoided, but that if chil-
dren contemne their Parents, they
contemne God himselfe.

1. Reason.

2. Reason.

Againc, Parents are Superiors vnto
their

and of Subiection.

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of children
to their pa-
rents.

their children, both in yeares and tract of time: as also in authoritie and gouernment: for why? God hath subiected children vnder the hand and direction of their Parents.

Q. Are children onely to retaine reuerence to their Parents inwardly in their hearts?

A. No, they are outwardly to vtter and practise it: and that two waies: in Speech, and Gesture.

Q. How in Speech?

A. Two waies.

First, in the presence of their Parents.

Secondly, in their absence.

Q. What rules are to be obserued for the first?

A. First, they are to giue to their Parents such termes, titles and phrases of speech, as may declare the reuerence of their affections.

Secondly, they are not to preuent their Parents in speech, without some great and weightie cause: but to speake when they haue leaue and fit occasion.

The inward Reuerence of children to their parents, is outwardly to be expressed 2. waies.

1. In speech.
2. In gesture
Inward reuerence is outwardly to be expressed, 2. waies.

1. In presence
2. In absence

3. Rules are to be obserued of children in speaking to or in the presence of their parents
1. Rule.
2. Rule.

Thirdly,

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of children
to their pa-
rents.

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Thirdly, they are not to be exces-
siue in speech before their Parents: but
sparing and continent, as those that
desire rather to heare then to speake
themselues.

*Q. What are they to doe in the absence
of their Parents?*

Children are
to speake re-
uerently of
their parents
in their ab-
sence, or out
of their hea-
ring.

Children are
to behaue
themselues
reuerentlie
also in their
outward ge-
sture toward
their parents.
This is ex-
pressed 3.
vvaies.

1.

2.

3. Waie.
Examples
hereof,
Ioseph.

A. They are to speake reuerently of
them: but about all things to take
heed that they doe not hinder or im-
paire the good name, estimation, or
authoritie of their Parents: by vtte-
ring and blazing abroad their faults
and infirmities. For which, two wic-
ked caytifes are condemned in the
word of God: namely *Cham. Gen. 9.*
22. and Absalom. 2. Sam. 15. 4 5. 6.

*Q. How must children behaue them-
selues toward their Parents in gesture?*

A. First, they are to rise vp to them.
Secondly, they must bow their bo-
dies, vncover their heads, bend their
knees, and such like.

Thirdly, they must yeelde the
chiefe place vnto their Parents. Two
notable examples hereof we haue in
the word of God: to wit, *Ioseph*, as ap-
peareth,

and of Subiection.

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of children
to their Pa-
rents.
Salomon

peareth, Gen. 48. 12. & Salomon, 1. Kin. 2. chap. 19. ver.

Q. But what shall we say, if children bee so farre off from performance of these duties, that contrariwise they will not sticke to curse and reuile their Parents with their mouthes : strike them with their hands: laugh them to scorne to their faces: and shamefully abuse them otherwise?

A. The diuell hath strongly possessed such, and because they deface the image of God in their Parents: shew themselues vnthankfull for so great benefites, and fight against the principles of nature ingrauen in their hearts : they are cursed Monsters, who should not be suffered to liue & breath vnder heauen : according as the Lord God hath commaunded, that they should bee put to death by the sword of his owne lieutenant the Magistrate.

They are verie wicked childre who are contemptuous against their parents

Q. What say you generally of such children, as contemne and despise their parents?

A. Their case is fearefull : for why ? They are in a most woe-full and miserable estate although they escape the hand of man, yet will the Lord either pursue them

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of children
to their Pa-
rents.

3. Generall
dutie to be
performed
of childre to
their parents
is Obedi-
ence.

There are 4.
Reasons
to moue
them here.
vnto.

1.

2.

3.

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them from heauen with some nota-
ble iudgement; or else requite them
with^{ly} like in their graces posterity

Q. What is the third dutie?

A. Obedience, and Subiection?

*Q. How proue you that children are to
obey their Parents?*

*A. By the word of God: and name-
ly, Ephes. 6. 1. Col. 4. 20.*

*Q. What reason is there that children
should practise these Commandements?*

*A. Great reason: for why? The Lord
hath giuen parents authoritie to co-
mand: and therefore it is the dutie of
children to obey: otherwise their au-
thoritie were giuen in vaine.*

Secondly, the holy Ghost doth vse
two reasons, to perswade children to
this obedience, out of the places be-
fore alledged.

The first is, that it is iust: therefore
vnlesse children will comit iniustice
and iniquitie, they must obey their
Parents.

Again, Obedience is said to be well
pleasing to the Lord, and therefore if
children will delight and please the
Lord,

Lord, they must perform this dutie.

Lastly, the examples of diuers holy seruants of God, may serue for a reason: who haue not refused to obey their parents in diuers things, against which they might haue take exceptions, either in regard of the absurdity, or difficulties therof in som respects.

Q. Doth the stubbornnesse and obedience of children displease the Lord?

A. Yea, so greatly, that he hath awarded no lesse punishment then death, against the stubborne and disobedient child.

This also
may be an o-
ther special
reason, from
the contrarie
disobediēce.

Q. What is the hand of the Magistrate to be set to?

A. Yet will the Lord be reuenged: as we may see in the sonnes of Eli.

Q. In what manner are children to obey and practise the commandements of their Parents?

H. First of all willingly, and from their hearts.

Secondly, in deed and truth, not in outward countenance and promise.

Q. You haue said and proued well, that children are to obey the commandements

The right
manner of
childrens o-
bedience to
their parents
consisteth in
2. things.
1. In willing-
nes.
2. In truth.

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of children
to their Pa-
rents.

Childrens o-
bedience as
wel as parēts
authoritie is
limited by
God,

There are 3
reasons of it.

1.

2.

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*of their Parents. But are they to perform
that duty absolutely, & without exception?*

A. No, for the obedience of Chil-
dren hath a limitation, as appeareth,
Ephes. 6. 1. So that if Parents doe
commaund or enioyne their chil-
dren any thing contrarie to the
worde of God, expresse in the ho-
ly Scripture, they are not to obey
them. And there is good reason, for
although the authoritie of Parents
be great: yet the authoritie of God
is greater.

And though they owe much to
their Parents, and are bound to hear
them: yet owe they more vnto God
their Creator and Sauour: and are
much more bound to heare him,
then either men or Angels.

Lastly, although they are to loue
their Parents: yet are they to pre-
ferre the Lord GOD before their
Parents in loue and affection: ac-
cording to that which our Sauour
Christ saith, *Mat. 10. He that loueth
Father, or Mother, more then me, is not
worthie of me.*

Q. Hath

and of Subiection.

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of children
to their Pa-
rents.

Q. Hath any gouldy childe, mooued with these reasons, denied obedience to parents, when they haue commaunded things vnlawfull?

A. Yea, for good Jonathan would not execute the will and pleasure of his wicked Father Saul, against innocent David: as appeareth, 1. Sam. 19. &c.

And heereof
is Jonathan
a notable ex-
ample.

Q. But now what say you in the conclusion of this point?

A. I say, that euen if wicked Parents commaund any thing not contrarie to the word of God, although it bee not onely difficult, but also ioyned with some blemish or absurditie: yet is the childe bounde without contradiction or resistance to obey them.

Q. What is the fourth dutie that children are to yeelde to their Parents?

A. Thankfulness.

4. General
dutie which
Godcō nan-
deth childre
to yeelde to
their parents
is Thank-
fulness.

This general
thankfulness
doth vtter it
selfe in 4. spe-
ciall fruits or
duties of it.

1. Fruit.

Q. In what fruits or duties is this thankfulness to shew it selfe?

A. In diuerse.

And first of all, children are to comfort, cheere, and solace the hearts

The duties
of children
to their pa-
rents.

1. Fruit.

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of their parents when they are wof-
feded, and cast downe with any great
sorrow, heauinesse, or anguish.

*Q. This is indeed a dutie verie natural
and requisite: But who hath performed
it at any time?*

Examples of it

*A. The sonnes and daughters of Ia-
cob toward their father: as wee may
read, Gen. 37. 35.*

2. Fruit.

Q. What is the second fruit or dutie?

*A. When children doe knowe their
Parents to bee so ignorant, as that
they vnderstand not how to bee sa-
ued: nor to serue God according to
his will: they are to teach & informe
them so farre as they may, and ne-
cessitie doth require.*

Examples of it
Abraham.

Q. What examples haue you hereof?

*A. Faithfull Abraham, who repor-
ted to his father Terah, what hee had
learned, not onely concerning the
will of God, for his departure out of
his Country, &c: but also touching
the euerlasting saluation and happi-
nesse of them both.*

Joseph.

*So Joseph instructed his father Ia-
cob, in those things which concerne
the*

and of Subiection.

the preservation of the Church of God in *Egypt*: whereof he was ignorant before, *Gen. 37. & ch. 45.*

Our Sauour Iesus Christ, although he were subiect in all things to *Ioseph*, and *Marie* (as to his parents, as appeareth, *Luk. 2. 51.*) yet did hee reforme them both, in things wherein they erred. *v. 49.*

The duties
of children
to their Pa-
rents.

Our Sau-
our Christ.

Q. What are children furthermore to yeeld?

A. They are to visite their Parents, in their sickenelse, and procure all good meanes for their health and recouerie.

3. Fruite of
childrens
thankfulness
to their pa-
rents.

Q. What say you lastly in this respect?

A. Children are to succour, relieue, and helpe their Parents in their povertie, want and necessitie.

4. Fruite

Q. You say well, for this is a duty which both nature and equitie do require?

A. Yea, and therefore the seruants of the Lord haue beene most readie to performe this durie: as for example, howe tenderlie and carefullie did *Ioseph* nourish and prouide for his Father, and all his Familie, in the

Exāples of it

Ioseph

The duties
of children
to their pa-
rents.
David.

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time of dearth and scarcitie.

David was more carefull to procure the maintenance and safetie of his Parents, then of himselfe, although hee were then in great distresse: as wee may reade, 1. Sam. 22. 1. 3. 4.

Our Saviour
Christ,

But how full of heavenly pietie was our Saviour Christ towards his mother? who hanging vpon the Crosse, had euen in the midst of the torments, and sorowes of death, a care of the good estate of his mother Mary, after his death, Ioh. 19.

There are 4.
Reasons to
moue chil-
dren to be
thankfull to
their parents

Q. What generall reasons should moue children to yeeld all these duties to their Parents, whereof you haue spoken?

A. First, for that Parents haue yeelded them all, or the most part thereof before to their children: and therefore children are to requite the like to their Parents.

1. Reason:

2. Reason.

Againe, the verie Heathen by the light of nature, performed the most of them.

3. Reason.

What shall wee say, that euen diuerse brut and ynreasonable

crea-

and of Subjection.

creatures, haue answered in their kind, the benefites which they haue receiued of such as ingendred them: as it is recorded of the *Storke*, & such like.

But the greatest reason of all is, the gracious blessing of God, promised to all dutifull children: and contrariwise his curse and vengeance thundred out against the contrarie.

The duties mutually pertaining to husbands & their wiues.

4. Reason the chiefe of all the rest.

WE ARE NOW TO
speake of the duties of

Husbands toward their

*Wiues: and of Wiues
toward their Hus-
bands.*

Q. *What heard you the last time, thereof?*

A. That the duties, are either generall, and common: or, particular and proper.

Q. *What call you generall duties?*

A. Those which both parties are indifferently to performe, both one to

The duties of husbands & wiues are of 2. sorts,
1. General: of the which there are 7.
2 Particular.

The duties mutually performing to husbands & their wives.

1. General dutie which the husband oweth to the wife, and the wife againe to the husband, it is loue

It is a dutie necessarie to be mutuallie performed.

There are 4. Reasons to moue husband & wife to this mutual loue.
1 Reason.

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to another, and in diuers respects.

Q. What is the first dutie?

A. Loue.

Q. Is this a common dutie betweene man and wife?

A. Yea, for as the husband is to loue his wife, so is the wife to loue her husband.

Q. Where is the first commandment?

A. Ephe. 5. 25.

Q. Where the Second?

A. Titus. 2. 4.

Q. Is loue necessarie betweene man and wife?

A. Yea, for it is not onely the fountaine and cause: but also the director, and life of all duties. For where it is wanting, either no duties wil be performed, or vntowardly and from the teeth outward: or not continually.

Q. What reasons be there to moue Husband and Wife to loue one another?

A. First of all their coniunction in marriage.

Q. But there be many conianctions in the world amongst men?

A. True,

and of Subiection.

The duties
mutually per-
taining to
husbands &
wiues,

A. True, but yet none so excellent: for why? the Lord God did not onely knit and ioyn man and woman together in paradise: but with so nigh and streight a bond, that of two they are made one flesh: *Mar. 19. 5.* whereupon the man and the woman are called by one selfe same name, to wit, *Adam*, to note the nigh and streight coniunction betweene them. Hereupon the *Holy Ghost* doeth conclude two things.

First, that although the child be neerly knit by flesh and nature vnto his Parents, yet must he forsake them both and cleaue vnto his wife.

Secondly, vnlesse he will hate his owne flesh, he must loue his wife.

Q. What is your second reason?

A. The wife and the husband are yoke fellowes in one estate: whether it be aduersitie or prosperitie: whereby the griefe and tediousnes of the one is allaid: and the ioy and comfort of the other is increased.

Q. What say you thirdly?

A. They

1. Reason.

The duties
mutually per-
taining to
husbands &
their wives.
3. Reason.

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A. They are ioynt companions in many workes and duties which serue to the glorie of God, and to the benefite of the Church in diuers respects, as in the exercises of religion: bringing vp of children: and in doing good to others that haue of need reliefe and compassion. This heauenly companion-ship cannot but moue them to loue one another.

Q. *What say you in the last place?*

4. Reason.

A. The vertues which one doe see to be in another, being well and duly considered, will cause the husband to loue the wife: and the wife the husband: for vertue and the graces of God, haue in them a certaine nature and vertue of alluring, and drawing to themselves.

Q. *Doe these reasons onely serue to persuade married folkes to begin to loue one another?*

Loue ought
to be constant

A. No: for they are also (being vnchangable and constant) a sure and vnshaken foundation of loue: whereas if it be built vpon *Beautie, Riches, Wealth,* and such like vanishing and changeable

and of Subiection.

changeable things, it cannot indure; but faileth when the foundation is taken away.

The duties mutually pertaining to husbands & their wiues.

Q. What is the second generall dutie?

A. Man and wife must haue a mutual care and regard to the saluation one of another.

2. Generall and mutuall dutie is the ioynt care each of others saluation.

Q. How is that proved?

A. It is certaine that God did not ioyne man and woman together in marriage to please the eye, or serue the lust one of another: or to procure the worldly commoditie and welfare one of another: for this end were partly brutish, and partly heathenish; but the speciall end that the Lord respected in this estate, was, that one might further another in the true knowledge & feare of God, that so they might ioyntly attaine vnto eternall happines. For it were a miserable and wofull case, that of two lying in one bed, the one should be chosen and the other refused: the one should inherite the kingdome of God, the other should lie in the eternall torment of hell fire. To auoide which

The prooffe of it.

The duties
mutually per-
taining to
husbands &
their wives.

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which miserie, the Holy Ghost in di-
uers places doeth exhort married
folkes to win and drawe one another
vnto saluation. 1. Cor. 7. 16. 1. Pet. 3. 1.

3. General
and mutual
duty betwixt
man & wile,
is the iointe
care each of
others ciui-
gal chastitie.

*Q. What is the third generall dutie of
man and wife?*

*A. They must be meanes, or helps,
to keepe and preserue the bodies and
minde one of another, from the
filthines of whoredome and vn-
cleannes.*

Q. Where is this dutie warranted?

The prooffe
of it.

*A. In the foure first verses of the
vii. chap. of the 1. Epist. to the Corin-
thians: where it is by the Apostle Paul,
verie largely handled and inforced.*

*Q. What if married folkes will not
yeeld vnto this Commaundement?*

It is very dan-
gerous to
neglect this
duty on ei-
ther part.

*A. They ouerthrowe an especiall
end of marriage: and are the cause of
many gricuous and fearefull mis-
chiefes: as Adulterie, Murther, exces-
siue Lealonsie, and such like.*

4. General &
mutual duty,
is a iointe as-
sistance in
their house.
hold govern-
ment.

*Q. What is the fourth generall du-
tie?*

*A. They must ioyn together, and
assist one another in household go-
uernment;*

and of Subiection.

uerment, for the gouernment, and beweeiding of a family is a principal matter and subiect, whereabout the care and indeuour of man and wife isto be occupied, and that in diuers respects.

First, to ouersee the behauour of their seruants and children, that nothing be done to the dishonour of God, and contrarie to dutie.

Secondly, to prouide all such things as may serue for their honest and sufficient maintenance.

Lastly, to preserue and increase such goods and riches, as God of his mercie shall put into their hands.

Q. Wher is this required & approued?

A. For the husband, *Pro. 10. 2. 3. 4. 5* and *26. Chap. 13. 14. 15. verses:* for the wife, *Prou. 14. 1. and 37.* almost the whole *Chapter.*

Q. What if either of the parties neglect their dutie?

A. All will to hauocke, and pouterie commeth like an armed man.

Q. What is the first generall dutie?

A. The husband & wife, must assist and

The duties mutually pertaining to husbands & their wiues.

This dutie is mutuellie to be performed in 3. Respects.

1.

2.

3.

The prooffe of it.

It is dangerous for either part to neglect this dutie.

5. General & mutual dutie is a ioint assistance for the natural welfare of their estate and persons.

The duties
mutually per-
taining to
husbands &
their wives.

The reason
of it.

Iob. 2. 9. &
19. 7.

6. Generall
and mutuall
dutie, is a
iointe care
of peace and

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and comfort one another, not onely
in sicknesse, but in all miseries, sor-
rowes and calamities.

Q. What is the reason?

A. It is a speciall end of marriage,
that the husband and wife should be
mutuall helpes and comforts one to
another: and where can this appeare
so well as in aduersitie? according to
that of the holy Ghost, *A friend is borne
for aduersitie.* Wherefore the holy scr-
uants of God liuing in marriage, haue
in all estates stucke one to another,
and cheerefully performed al duties
of helpe and comfort. Whereas *Iobs*
wife is greatly condemned by the
holy Ghost as a wicked woman, who
for that when her husband was in mi-
serie, she did not onely increase the
anguish of his soule, but also left and
forsooke him.

*Q. What furthermore are married
folkes to performe ioynly together?*

A. They are to maintaine peace
and agreement amongst them-
selues: and to remoue all disagree-
ment and dissention.

Q. What

and of Subiection.

Q. What reasons moue you thus to say?

A. Verie good reasons, & of weight and importance.

The duties
mutually per-
taining to
husbands &
wiues.

For first of all, where discord and
dissention doeth beare sway, there
the Lord God of peace is not pre-
sent: but rather Sathan the Di-
uell, the father of all discord and
mischiefe; hath there his seate and
abode.

3. Weightie
Reasons
moue heere
vnto.

1. Reason.

Secondly, where the man and wife
are rent asunder, there prayer and
other exercises of Religion can haue
no place: at the least-wise, no suc-
cesse and blessing. 1. Pet. 3. 7.

2. Reason.

Thirdly, where discord and dis-
sention betweene married folkes do
take place, there nothing doth pro-
sper: for the Lord withdrawing his
blessing, all things goe backward:
yea, waste and consume away as
snowe, or waxe against the heate of
the Sunne: therefore there is great
reason that the husband shoulde
liue in peace and vnitie with his
wife: and the wife with her hus-
band.

3. Reason.

R

Q. What

The duties
mutually per-
teining to
husbands &
their wiues.

The Doctrine of Superioritie

Q. What is the last generall dutie?

A. Husbands and wiues are to pray one for another.

7. Which is
the last gene-
ral and mu-
tual dutie, is
most earnest
and continu-
al prayer one
for and with
another.

Q. You say well, for this is warranted by examples in the holy Scripture. But what are they to aske?

There are 5.
special duties
to be perfor-
med of the
husband to
the wife.

A. Not onely for the graces of Gods spirit, and the increase thereof, one vpon another: but that their married estate may be blessed, and comfortable vnto them both.

1. Special
dutie of the
husband to-
ward the
wife, is the lo-
uing apply-
ing of all his
gifts & gra-
ces to the co-
fort & bene-
fit of his wife.
Such as are
these 4. gifts
following.

Q. Wee haue already spoken of the generall or common duties betweene man and wife. Now let vs come to the speciall and proper duties of the one toward the other. And first of all, what duties is the husband to performe to his wife?

A. They are diuerse: and in the first place it is to be considered, that as the husband is the wiues head: so hath GOD endued him with excellent gifts and graces, which hee is in tender loue to bestowe for the comfort and benefite of the wife.

Q. And what first?

A. He

and of Subiection.

The duties
of the hus-
band to his
wife.

A. Hee is to imploy that courage
and authoritie which hee hath,
in greater measure then the wo-
man, vppon her safetie and de-
fence, against all euils and daun-
gers of soule and bodie, against all
outward violence that might hurt
her person, or impaire her life. Of
soule, against al wicked persons, who
might allure and drawe her to com-
mit any sinne to the dishonour of
G O D, and her owne destructi-
on. This was well knowne vnto
the verie Heathen: as appeareth
in *Abimelech*, speaking to *Sarah*,
Genes. 20. 16. in these wordes,
Beholde, hee (meaning *Abraham*) *is*
the vaile of thine eyes to all that are
with thee, and to all others. So when
the man is ioyned to the wo-
man in marriage, hee is saide to
spread the wing of his garment o-
uer her, *Ruth. 3. 9.* By which phrased
it is meant, that the Husband must
bee to the Wife, as it were a tower
or wall of defence agaynst all e-
uill.

I. Courage.

K 2

Q. What

The duties
of the hus-
band to his
wife.

The Doctrine of Superioritie

Q. What secondly is required?

2. Strength.

A. As the Husband is indued with greater strength, and euerie way more fit for labour and all meanes to get and obtaine riches & wealth: so is hee to bestowe that his gift in all lawfull labours and trades, not onely for the maintenaunce, but for the vse and imployment of the care and faithfulness of his wife.

Q. But hath he no further to doe?

3. Wisdome

A. Yes, as GOD hath bestowed vpon him more sharpenesse and quickenesse of witte: with greater insight & forecast then the woman: so is he to vse it, to gouerne, and to order her in all things.

Q. What if so be the husband doth enioy worldly wealth and riches?

4. Riches.

A. Hee is to impart, and make them common to the vse of his wife.

The prooffe
of it by 3.
Reasons.

Q. How is that proued?

1. Reason.

A. First, marriage maketh all things common betweene the man and the wife.

2. Reason.

Againe, the wife must as well exercise and confirme her faith in shewing

and of Subiection.

The duties
of the hus-
band to the

shewing mercie, and doing good
workes: that so she may heare that
sweete voyce of Christ at the day
of iudgement: (*Come yee blessed of
my Father: When I was an hungred
ye gave mee meate, &c.*) euen as well
as the husband. But this cannot bee,
if outward meanes bee denied, and
withdrawne.

Lastly, examples in the holie **3. Reason.**
Scripture, are cleare in this poyn-
t, *Pro. 31. 20. Luk. 8. 3.*

*Q. What if so be that the husband will
not performe these things that you haue
spoken of?*

A. Hee doeth not onely despise
and make light of the example of
our Sauour Christ, who hath be-
stowed his wisdom, strength,
riches, and euen his heart blood
vppon his Church: but also shew-
eth that hee is no true and natu-
rall heade: but rather an I-
mage: yea, a blocke void of life and
sense.

The hus-
bandes
neglect of
the imploy-
ing of the
former
gifts to the
benefit of
his wife, is
dishonora-
ble and dis-
pleasing in
the sight of
God.

*Q. What is the second speciall dutie of
husbands toward their wives?*

K 3

A. They

The duties
of the hus-
band to his
wife.

2. Special du-
tie of the hus-
band toward
the wife, is,
that he dwell
with her, as a
mā of know-
ledge, &c.

To the ende
a man may
live with his
wife as a mā
of know-
ledge; two
things are to
be practised.
1. That he is
to auoyd all
occasions &
offences.

And of these
there are 6.
rehearted as
they follow.
1. Occasion.

2.

3.

The Doctrine of Superioritie

A. They must dwell with them as
the holic Ghost commaundeth, 1.
*Pet. 3. 7. As men of knowledge, giuing
honour to the woman, as the weaker
vessell.*

Q. *What is the Husband to doe, that
he may rightly practise this comman-
dement?*

A. Two things: For first he is to a-
uoyde all occasions and offences,
which may stirre vp & prouoke the
woman to passe her bounds, & com-
mit some sinne.

Q. *What are those occasions you speake
of?*

A. First, when the Husband doeth
spend his time in idlenesse: and
vnthriftilly doeth waste and con-
sume his substaunce. This will
greatly pierce and wound the heart
of the wife.

Secondly, when hee keepeth or
haunteth ill & suspitious cōpanie:
for she may gather thereby, that hee
is no better then the persons are, in
whom he doth delight.

Thirdly, an angry, vnpleasant, and
fierce

and of Subiection.

The duties
of the hus-

fierce countenance, cast vpon the wife: ^{band to his} will greatly terrifie and prouoke her. wife.

Q. But will not reviling, bitter and reproachfull words doe the like?

A. Yes, and therefore the husband is forbidden to vse them, Colos. 3. 19. in these wordes: Husbandes loue your wines, and bee not bitter vnto them.

Q. Proceede?

A. Besides all this, vniust and excessive icalousie is to bee auoyded: for why? It causeth the woman not onlie to contemne her husband as no true Christian: but to rise vp vndutifully to the maintenance of her good name.

6 Occasion
of offence.

Lastly, when the husband medleth with the duties that are peculiar vnto the wife, hee seemeth to doubt either of her wisdom: or of her faithfulness, which cannot bee, but a great disquieting to a Christian woman.

2. Thing
that the husband is to do
that he may
liue with his
wife as a man
of know-
ledge, is that
he doe beare

Q. What is the second generall thing that the husband is to doe, that he may dwell with his wife as a man of knowledge?

with manifold infirmities which he findeth to be

K 4

A. When in her.

The duties
of the hus-
band to his
wife.

The doctrine of Superioritie

A. When the wife doth behaue her selfe vndutifully: the husband is not to wracke and reuenge himselfe vppon her by intemperate speeches, or violent actions: but hee is patiently to beare, and put vp at her handes many iniuries and abuses: as also labour by all good meanes to maintaine peace, and to reape that comforte and benefite by her, wherevnto shee was giuen him of God.

Q. What reasons should moue the husband to behaue himselfe in this manner to his wife?

The Reasons why he ought to doe so, are 4.

1. Reason.

A. Diuerse. And first of all, God hath not ioyned the man and the wife together, to the ende that the man should oppresse and tyrannize ouer the woman, whereby she may be made worse: but rather by wise and milde wayes to make her better: and so fitte her for his comfort.

2.

Againe, albeeit she bee a weake and fraile vessell: yet is shee an excellent gift of God, seruing for many excell.

and of Subiection.

The duties
of the hus-
band to his
wife.

excellent ends and purposes: & therefore men are to deale with them in a tender and charie manner: as men deale with glasse, and with tender vessels that are brittle.

Furthermore, the wife is a fellow heire, (as saith the *Apostle*) with him of the kingdome of God, and therefore the husband is not to abuse her, who is equall in dignitie and glorie with him.

Lastly, where the husband and wife are diuided and at dissention, there prayer and religion is greatly hindered: therefore the husband is to beare many things: yea to denie himselfe, to giue way and free passage to so pretious a thing.

Q. But to come to the third dutie, seeing that the Husband is the wifes head: may he not gouerne and order her?

A. Yes, he may and ought; and besides that, admonish and rebuke her for her faultes.

Q. But may he do that simply and without respect?

A. No, but diuers things are to be obserued

3. Speciall
dutie of the
husband to-
ward the
wife, is to
rule and
gouerne her
6. Things
are required
that the hus-
band may
rule his wife
as he ought,

The duties
of the hus-
band to his
wife.
1. Thing.

The doctrine of Superioritie

observed in the performance of that
dutie.

And first of all, hee must bee
more forward and earnest in repro-
uing faultes committed directly a-
gainst God, then such as are commit-
ted against himselfe, or any other, ac-
cording to the example of *Iacob. Gen.*
32. & Iob. chap. 2. 10. Whereby is con-
demned the contrarie practise of a
great number.

2. Secondly, the husband is not to
admonish and rebuke his wife in bit-
ternes and reuenge: but with a signi-
fication of loue, and good will: for o-
therwise he doth vtterly loose all his
labour.

3. Thirdly, he is herewithall to re-
moue the stumbling blocke, or cause
whereat the wife is either grieued, or
falleth into any sinne: this did *Abra-
ham, Gen. 21. 12. 13. 14.*

4. Fourthly, he is not to rebuke his
wife of the same sinne whereof he
himselfe is guiltie: but rather practise
the contrarie vertue: that so he may
winne and drawe her from sinne :
otherwise

and of Subiection.

The duties
of the hus-
band to his
wife.

otherwise it will be said, *Physition heale thy selfe* : and his admonition will be ridiculous.

Furthermore, in reproofe, the husband is to haue a tender regard to the honour and good name of his wife, and therefore he is not willingly to accuse and blame his wife in the presence of others: otherwise it will be verie offensive and vnpleasant vnto her.

Lastly, as the husband is to condemne vices and sinnes amisse, so is he to commend and praise such vertues and good things, as he seeth in her.

This is a course not onely warranted by God, but saouureth of loue, and may serue to incourage her in good, and to turne her away from that which is euill.

Q. What is the fourth dutie of the husband to the wife?

A. Although the Husbände bee the Wiues heade and superiour: yet is hee not to contemne her, or deale with her as a

4. Special du-
tie of the hus-
band to his
wife is, that
he do deale
honorably
with her in al
things.

base

The duties
of the hus-
band to his
wife.

The doctrine of Superioritie

base person or vassall. But because God hath created her out of a principall part of himselfe, and ioyned her so neere vnto him: he is to honour her, and in all things to gouerne her in a reuerend manner: preferring her before all others: euen his owne children, and them that are most neerely allied vnto him: remembering alwaies that as she is not the head, so is she not the foote, but an excellent creature partaker with him of many graces and prerogatiues pertaining to this life, and to the life to come: and therefore he is not onely to carrie a reuerend estimation of her in his heart, but to deale with her after the same manner that the soule being a principall part of man doeth vse in gouerning the bodie.

1. Special du-
tie of the
husband to-
ward the
wife is, that
he is to be
cheerfull
with her, not
withstanding
anie incom-
brances that
the married
estate may
bring with it

Q. What is a man lastly to doe?

A. If any trouble, euill, or incombe-
rance falleth out in marriage, he is
not to blame the holy institution of
marriage for the same: or to ascribe
or impute it to the wife: but rather to
accuse his owne sinnes as the cause
thereof:

thereo
ly to l
true r
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him, t
and co
Adam
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of the
auer t
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A.
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sin

and of Subiection.

The duties
of the wife
to her hus-
band,

thereof: and therefore he is not onely to humble himselfe to God by true repentance: but to labour that the image of God may be restored to him, that so marriage may be sweete and comfortable to him, as it was to Adam before the transgression.

Q. Having said somewhat of the duties of the Husband to the wife: Let vs passe over to the duties of the wife: which are they?

A. They are diuers. And first of all, it is the dutie of the wife to beare and bring forth children: according to the ordinance of God. Gen. 1. 28.

Q. If the woman had not transgressed, this dutie would haue beene performed with ease and comfort; but now the Lord hath decreed as a punishment, that women should beare and bring forth children in sorrowe and paine. Gen. 3. 16.

Q. What is to be said to this?

A. She must notwithstanding this, patiently beare all trials: & submit herselfe to the ordinance of God, which he hath appointed for the increasing, vpholding, and continuance of mankind

The duties
to be performed
of the
wife to the
husband are
7. as they are
henceforth
set downe.

1. Dutie is to
beare and
bring forth
children.

The duties
of the wife
to the hus-
band.

There are
3. Reasons
whence the
wife may
be incoura-
ged to beare
children to
her husband

1. Reason.

2. Reason.

3. Reason.

2. Dutie of
the wife to-
ward her hus-
band, is to
nurse and
bring vp her
children.

There are 5.
Reasons to
moue Mo-
thers to
nurse their
owne childre

1. Reason.

The Doctrine of Superioritie

mankind vnto the ende of the world.

*Q. What reasons may incourage her
herunto?*

A. First of all, for that it is no re-
proach for a married woman to
beare children: but rather a crowne
and honour.

Againe, God might haue pursued
the sinne of the woman with a grea-
ter punishment in her selfe, and in all
her sexe and posteritie.

Lastly, it is no meanes to hinder
women from saluation and the king-
dome of God: but rather to further
them: as appeareth, *1. Tim. 1. 15.*

*Q. What is secondly required in the
woman?*

A. She must nurse and bring vp her
children.

*Q. How is it warranted that Mothers
must nurse their children?*

A. First, by the example of many
holy women in the holy Scripture:
as *Sarah, Gen. 22. 7. Hannah the Mo-
ther of Samuel, 1. Sam. 1. 23.* and such
like, who performed this dutie, and
are commended for the same by
the

and of Subiection.

the Holy Ghost.

Besides, the nursing of children is set downe as the note of a faithfull woman, 1. *Tim. 5.*

Furthermore, naturall equitie doeth require it: for is it not reason that the woman should nurse that creature, which is a part of her selfe? and were it reason, that seeing she did giue the child nourishment when it was in her wombe, she should now forsake it, when it is brought forth & committed to her care & tuition.

Fourthly, to what end doeth the prouidence of God yeeld vnto the woman two Pappes, as it were fountaines, and that in the most comely and fit place of her bodie? & besides that, filled them with most sweet and pretious liquor: is it that these excellent things should be dried vp & destroyed? & not rather that they shuld minister fit nourishmēt vnto the infant, & so set forth the glorie of God, the great and most wise Creator?

Lastly, the holy ghost doth cōdēne certain vnreasonable creatures, as vn-naturall

The duties
of the wite
to her hus-
band.

2.

3.

4.

4. Reason
mouing mo-
thersto nurse
their owne
children.

The duties
of the wife
to her hus-
band.

The doctrine of Superioritie

naturall & monstrous, for that they
will not tender & nourish their yong
ones: as appeareth, *Iob. 39. 17. 18.*
19. much more monstrous and vn-
naturall in a mother indued with rea-
son, if she cast off her yong one, who
doeth wholly depend vpon her.

If the mo-
ther haue a-
ny necessarie
hinderance
that she can-
not nourte
her childe,
God will of
his goodnes
spare her
therein.

The mo-
thers dutie is
to be care-
full to bring
vp child: & vn-
to God, in
his nourture
and I feare, as
willing to
bring them
forth into
the world.
The proote
of it.

*Q. But what if the woman through de-
fect or any other great and weightie cause
cannot performe this dutie?*

*A. Then is she dispensed withal: for
why? necessitie hath no law: But this do-
eth not discharge them that are able
to doe their dutie.*

*Q. Is there no further thing required
of the woman in this respect?*

*A. Yes, she must bring vp her chil-
dren in the knowledge of God, and
good manners.*

*Q. Why? that is a dutie belonging to
the Husband.*

*A. Yea, and to the wife also: and e-
specially to her, so long as the chil-
dren remaine vnder her hand, pow-
er, and disposition: which was well
knowne to the Mother of Salomon:*

and to the Mother and grandmother

of

and of Subiection.

The duties
of the wife
to her husband.

of *Salomon*: and to the mother and grandmother of *Timothie*: as appeareth by their practise, set downe, *Pro.*

4.3 1.1. *Tim. chapter. 1. & 3.*

Q. Have you nothing else for confirmation?

A. Yes, Kings are vsually set downe in the holy hystorie with their mothers, to the praise of the mother if the child were vertuous: & to the reproofe of her carelesnesse and negligence, if he were vitious & naughtie.

Q. You speake of a troublesome and painful dutie?

A. True: but if the woman will endeavour to performe it, she shall not onely haue the peace of a good conscience, but also the hâd of the Lord readie to assist and further her.

Q. What is the third dutie of the married woman?

A. Subiection. The woman must be subiect vnto her husband, as vnto her head.

The third
dutie of the
wife to her
husband, is
Subiection;

Q. Where is this warranted and commanded?

A. Gen. 3. 16. Ephe. 5. 22. & .24. 1. Pet. 3. 1.

The proofs
of it.

L

Q. What

The duties
of the wife
to her hus-
band.

What is
meant by
the subiecti-
on of the
wife.

The holy
women of
antient time
are patens
of such sub-
jection to
their hus-
bands.

No wife-
dome or a-
ny other ex-
cellent gift
in the wife
ought to im-
bolden her
to shake off
subiection,
and so to
breake the
ordinance
of God.

The Doctrine of Superioritie

Q. What meane you by subiection?

A. When the woman dependeth vpon, & yeeldeth her selfe vnto the will, direction and discretion of her husband: and therefore doeth presume neither to ouermaister him: neither to control and make vile account of his speeches and actions: neither appoint and command him what he should doe, or leaue vndone: neither yet render checke for check, rebuke for rebuke, reproach, for reproach: from which and the like, the holy women of God haue euer been farre off: as may appeare, *1. Pet. 3. 6.*

Q. What reason had they to do so?

A. They knew very well, that it is as monstrous and vnnatural a thing for the woman to vsurpe ouer the man: as the feete to direct the eye: or the loines to rise vp and set themselves in place of the head.

Q. But sometimes the wife is wiser, more discrete, and prouident then the Husband?

A. It is true: but yet this doeth not overthrowe the superioritie of the

and of Subiection.

The duties
of the wife
to her hus-
band.

the man : and therefore if occasion
be offered to admonish and aduise
her husband, she is to performe this
dutie with humilitie and reuerence ;
shewing her selfe more willing to
heare, then to speake: to be ruled, thē
to rule and gouerne her husband.

*Q. What is the fourth dutie of the wife
toward the Husband?*

4 Dutie of
the wife to
the hus-
band, is obe-
dience.

A. Obedience?

Q. Is the wife to obey her Husband?

*A. Yea no doubt: it is a vertue com-
mended by the Holy Ghost in Sarah
Abrahams wife, 1. Pet. 3. 6.*

Q. What meane you by obeying?

What is
meant by o-
bedience.

*A. It is to do and practise the com-
maundements of the husband.*

*Q. Must she performe all his comman-
demēts without exception & limitation?*

A. Not so: but so farre forth as they The wifes
obedience
to her hus-
band is limi-
ted by the
word of
God.
*are consonant & agreeable with the
word of God: & therefore if he doeth
commaund any thing contrarie vn-
to the will of God, she is not to obey
him.*

*Q. Why? Sarah did twise dissemble at
the request of her Husband?*

L 2

A. It

The duties
of the wife
to her hus-
band.

The 5. dutie
of the wife
to her hus-
band, is to
traie her
selfe to be
like affected
with him.

The doctrine of Superioritie

A. It is true, but that was her great fault, which was rebuked and condemned, euen by an heathen man.
Gen. 25.

Q. What say you for a fift dutie?

A. She is to frame and dispose her selfe, to the affection, desire & disposition of her husband.

Q. How is that?

A. She is to practise that excellent precept of the holy Ghost, *Rom. 12. 15.* whervnto al Christians are bound, as namely, Reioyce with her husband when he reioyceth, and weepe with him when he weepeth: & therefore she is not frowardly to crosse him in any lawfull and indifferēt thing or action, as the manner of some is, who loue to lowre when their husband is cheerefull; and to be merry, when he is heauy: and to draw back when he is forward to any good thing: which behavior as it proceedeth frō a cankred nature: so it agreeth not with the holy consent of marriage, and is the cause of many mischies.

Q. What is the sixt dutie of the wife?

A. She

and of Subiection.

A. She must keepe at home, or in her house.

The duties
of the wife
to her hus-
band.

Q. Where is this warranted?

A. First of all by the light of nature : experience hercof we haue among the heathen.

The 6. dutie
of the wife
toward her
husband, is
to keepe at
home, to o-
uersee his fa-
milie,

Secondly, more effectually by the word of God. *Tit. 2. chap. 5. ver.*

The prooffe
of it.

Q. To what end is this required?

A. For sundrie causes : first of all, not onely for the preservation of goods and substance : but also for keeping the household in good order in the absence of her husband.

There are
three causes
which
moue vnto
it.

Againe, by that meanes to take occasion to doe good for the glorie of God, & the benefit of the Church, which thing appeareth in *Jael*, the wife of *Hebr. Iudg. 5. 24. 25.*

1

2

Lastly, to auoid suspition of euill, & all occasio that might drawe & allure her to commit any vnlawfull act.

3

Q. But is the wife so bound to her house, as she is to liue therein as in a perpetuall prison?

The wife is
not to be in
her house as
in a prison
without all
libertie of
going a-
broad.

A. That is not the mind of the Holy Ghost, but rather an abuse of an holy

L 3

precept:

The duties
of the wife
to her hus-
band.

The wife
is to haue
her libertie
to goe a-
broad to
three endes
and purpo-
ses.

1. End.
Examples
of such ho-
ly libertie.

2. End.

3. End.

The doctrine of Superiortie

precept: for why? there be diuers rea-
sons or causes why the wife should
depart out of her house & go abroad.

Q. *What are those reasons or ends?*

A. The first is, to provide for her
soule & eternal good, by the publicke
Ministerie of the word, & by christi-
an conuersation amongst faithful.

Q. *What examples haue you hereof?*

A. In a noble woman, wherof men-
tion is made, *1. Kings. 4. 22.* as also in
diuers holy and noble women, *Luke*
8. and diuers other places.

Q. *What is your second reason?*

A. Secondly, that the wife may per-
forme the duties of loue, and mercy
and compassion, which are inioyned
by the Lord to euery Christian.

Q. *What lastly?*

A. She may and ought to goe a-
broad, sometime for the health of
her bodie, & solace of her mind, that
so she may be the better able to per-
forme all other duties; so that place
Titus. 2 5. rightly vnderstood, maketh
nothing for the imperiours hus-
band, or the slothful & sluggish wife.

2. *What*

and of Subiection.

The duties
of the Mai-
sters toward
their Ser-
uants.

Q. What is she to consider in the last place?

A. The wife must be contented to be attired and maintained according to the proportion of her husbands ability and estate.

The 7. dutie
of the hus-
band to-
ward the
wife.

Q. What if she labour to exceed it?

A. She doth not only giue cause to her husband to suspect that she laboureth to please the eye of another, rather then his owne: but also indeed wasteth and consumeth his goods, to his great impouerishment and decay: whereof will arise many troubles and mischiefs.

W E H A V E H I.

therto spoken of diuers

Persons contained in the first

Commandement: and

now let vs speake of the du-

ties of Maisters and ser-

uants.

Three rea-
sons doe
shew that
Maisters of
families,
owe dutie
toward their
Seruants.

*Q. D O Masters owe duties to their seruants: how may that be pro-
ued?*

A. By the order that God hath

The duties
of Masters
toward their
Servants.

The doctrine of Superioritie

1. reason.

appointed betweene Maisters and
seruants: for why? The Maister is set
in a Superior degree ouer the ser-
uant: and therefore as in a naturall
bodie, the principall members haue
a speciall care ouer the base and infe-
riour; so ought the maister ouer the
seruant.

The 2. rea-
son.

Besides, seruants are helpfull and
beneficiall vnto their Maisters: for
why? they serue not onely for their
comfort and defence, but also for
their honor, gaine and commoditie;
and therefore in all equitie they are
bound in some sort to requite their
seruants.

The 3. rea-
son.

Lastly, the duties of Maisters are
as clearely and fully described and
set doune in the word of God (as ap-
peareth in the old & new Testamet,
and namely, *Prou. Exod. 21. Dent. 15.
Ephes. 6. Col. 4.*) as the duties of ser-
uants: all which were to no purpose,
if Christian householders ought no-
thing vnto their seruants.

Q. what are the duties that they do owe?

A. Diuers. And First of al, householders

and of Subiſſion.

ders are to care and bring vp their ſeruants in the true knowledge of God, and his ſincere religion: that ſo they may not only worſhip the Lord aright: but alſo attaine vnto eternall happines in heauen: which is the chiefe end of the life of man, and of all the graces of God beſtowed vpon him.

Q. What reaſons haue you to proue that this ought to be performed by Houſholders to their ſeruants?

A. Firſt, if euerie Chriſtian ought to haue a care of the ſaluation one of another, and to that end to imploy all good meanes that they can, both by themſelues and by others: then are Maiſters more to doe the ſame to their ſeruants, becauſe ther is a more ſtraight bond betweene the Maiſter and the ſeruant, then betweene Chriſtians one toward another: for why? in the Fiſt Cōmandement, as Houſholders are contained vnder the name of Parents: ſo vnder the title of children, are ſeruants comprehended.

Againe, there is no doubt, but that when

The duties
of Maiſters
toward their
ſeruants.

The 1. dutie
of the Mai-
ſter is, to
bring vp his
ſeruants in
the true
knowledge
and religion
of God.

There are
4. reaſons
mouing
hereunto.

I.

2.

The duties
of Maisters
toward their
Seruants.

The Doctrine of Superioritie

when the Lord commanded his people, that they should whet his word and law continually vpon their children: as appeareh, *Deut. 6. & 11.* vnder the name of children, he also containeth seruants.

Furthermore, *Abraham* was not ignorant of his dutie in this respect: for why? the Holy Ghost doth commend him: *Gen. 18.* for that he both did and would teach and instruct his household in the knowledge and obedience of the will of God.

4. Reason.

Lastly, al ϕ faithful seruants of God continually followed his example: as may appeare that many in the Scripture are not only comended for that they themselues did knowe, serue and feare the Lord: but for that their household, by their meanes, did the same; & were in ϕ like happie estate.

Examples of
Maisters
carefull to
traîne vp
their
seruants in
the true
feare and re-
ligion of
God.

Q. Where doeth this appeare?

A. *Acts. 10.* in *Cornelius*. *Rom. 16.* in the household of *Aquila & Priscilla*; the like we read of the *Taylor* & his family. *Act 16.* & of diuers others: amongst which *Ioshua* saith confidently: *I and mine household will serue the Lord.*

Q. Ton

and of Subiection.

The duties
of Maisters
toward their
Seruants.

Q. You haue said very well: but what if all these reasons will not preuaile with Maisters and Householders?

A. Then let their owne gaine and commoditie moue them.

Q. What meane you by this?

A. Doubtlesse they can neuer haue good & faithfull seruants, seruing for their commoditie, without religion and the true feare of God.

Q. How can you make that manifest?

A. First, a religious seruant that feareth God, doth tremble & is afraid to do any thing, that may hurt or indamage his Maister; yea to do so much as offend him.

Againe, he wilbe as diligēt to procure the comfort & comoditie of his Maister, as his owne; & therefore is as faithfull in the absence of his Maister, as whē he is present: example whereof we haue in the seruāt of Abraham. Gen. 24.

Lastly, the Lord wilbless the house where such a seruant is: and will prosper and giue successe to all that he taketh in hand.

Q. You speake the truth: for this appeareth in Ioseph, Iacob, David, and such

This may be a 5. reason to the former purpose.

The religious seruant is the most profitable seruant.

It is proued to be so, by 3. reasons.

1.

2.

3. Reason.

The duties
of Maisters
toward their
Seruants.

It is the du-
tie of Mas-
ters toward
their ser-
uants, to
use all means
that they
may to
bring them
to the true
knowledge
and feare of
God
1. meanes.

2

3

4

5

The doctrine of Superioritie

*such like. But what is the Maister to doe,
to bring his seruant to that passe and e-
state you speake of?*

A. Although he is not to vsurpe
and take vpon him the functions and
duties proper to the publicke Mini-
ster of the word of God (for that
were to bring woe and confusion vpon
himselfe: yet may he lawfully and
with the blessing of God, performe
diuers duties: and yet keepe within
his owne limits and compasse.

Q. *What are they?*

A. He is to exhort and inforce his
seruants to resort to the publicke
Ministerie of the word.

Secondly, he is to read himselfe,
or cause to be read in his house con-
tinually the holy Scriptures.

Thirdly, he may impart to his ser-
uants the things which he hath lear-
ned, either by reading or hearing.

Fourthly, he must examine and
make triall how they profit by the
publicke exercises of religion.

Furthermore, he is daily to pray
with and for his seruants, that God
may

may
in his

La
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bring
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God
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and of Subiection.

may giue them knowledge and faith
in his holy word.

Lastly, by his holy and Christian
example and conuersation, he is to
bring them to a loue and delight in
the knowledge and practise of true
religion.

*Q. But what if seruants will not profit
but cōtemne the word of God, & all good
admonitions: continuing stil vnfaithfull to
their Maisters, and rebellious against
God: what is the Maister then to do as a
further dutie?*

*A. He is to vse correction and dis-
cipline.*

*Q. But may a Maister correct his ser-
uant?*

*A. Yea no doubt: for it is a thing
warranted both by the word of God,
and light of nature, as also by the
consent of all nations.*

*Q. That he may performe that dutie in
the right manner: what rules are to be ob-
serued therein?*

*A. He is to put a differēce amongst
his seruants in regard of their age,
sex, disposition, and other proper-*

The duties
of Maisters
toward their
Seruants.

2. dutie of
Maisters to-
ward their
Seruants, is
correction if
they deserue
it.

To the v-
sing of the
correction
of seruants
aright, foure
rules are to
be obser-
ued.

ties: I. Rule.

The duties
of Maisters
toward their
Seruants.

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ties : for one sort is not to be dealt
withall as another.

2. Rule.

Secondly, he is to dispence & proportion correction, according to the nature & measure of the offence: and therefore he is not egerly to pursue small faults, and ouerpasse great: nor extreemly to reuēge offences against himselfe, & to make light account of sinnes committed against God, and the saluation of the seruant.

3. Rule.

Thirdly, he is not to correct and trouble himselfe, about euery fault, but lightly to passe ouer small offences and infirmities,

4. Rule.

Lastly, he is not to chastise his seruant in bitterness & reuenge : but in loue & cōpassiō: that the seruant may plainly see, that it is done for his benefit and welfare.

Q. What kinds of punishment or correction is he to use?

A. Diuers, according to the nature of offences; as words & admonition, sometime more mild, sometime more vehemēt: now & the stripes and correction of the hand, & if all this will not serue, as a desperate and infectious member, he is to be remoued & expelled

and of Subiection.

expelled out of the family. All this is warranted from the word of God; and example of his best seruants.

Q. What is the third generall thing that the Maister is to performe toward his seruant?

A. That which is comanded by the Holy Ghost. Col. 4. 1. in these words: Ye Maisters doe, or offer to seruants that which is good and equall.

Q. What particular duties doeth this generall Commandement containe?

A. Diuers. And first of all they are not to keepe away their seruants hire & wages: (as wicked Laban did from Iacob. Ge. 29. 23.) but pay & discharge that which was agreed vpon: which is required by the Lord of Maisters.

And there is great reason thereof: for why? by the very light of nature, the labourer is worthie of his hire. *Mat. 10. 1. Tim. 5. 18.* therefore to keepe away the seruants or hirelings wages, is in many places condemned as a grieuous sinne in the sight of God.

Secondly, they are to teach & instruct their seruants & apprentices in the knowledge and skill of those Arts, Trades, and Misteries, for the obtaining

The duties of Maisters toward their Seruants.

3. Dutie of Maisters toward their Seruants, that they deale equally and iustly with them. To the end Maisters may deale equally and well with their seruants, 4. things must be practised.

1. Dutie belonging to the Maisters equall dealing with his Seruant.

2. Dutie belonging to equall dealing with the Seruant,

The duties
of Maisters
toward their
Seruants.

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obtaining whereof, they willingly bound themselves with them : and therefore to disappoint and deceiue them when they haue receiued their money, and imployed their time and labour about their owne comoditie; it is plaine, and vnnaturall falshood: and euen contrarie to equitie and reason, whatsoeuer colour and pretence they may set vpon the matter.

Q. What say you thirdly ?

3. dutie be-
longing to
equall dea-
ling with
the seruant.

A. Maisters, when they commaund their seruants any thing, they are to make their whole minde and purpose fully knowne vnto them : and not to speake vnto them (either through negligence, and pride : or disdain and impatience) imperfectly, and as it were in a riddle or darke speech : whereby the seruant hanging in suspence, knoweth not what to doe, and what to auoid: according to the example of *Abraham, Gen. 24.* whose wisdom and equitie, all Maisters are to follow : for why ? it were vnreasonable, & tyrannicall, to deale hardly with seruants for not doing that

and of Subiection.

that thing which they knew not.

Fourthly, maisters are to commaund nothing that is hurtfull and dangerous either to the body or to the soule of their seruants. As for example, to lie and speake vntruthes: to picke or steale: to commit whoredome or vncleannesse: to fight desperate fraies: to murther and shed blood in the vniust & diuellish quarrell of their Maister, and such like: in which respect diuers persons are condemned, and noted with infamie in the holy Scriptures: As *Putiphers* wife alluring *Ioseph* to vncleannesse. *Ab-solom* commaunding his seruants to murther his brother *Amnon*: the like is to be seen in *Saul*, 1. *Sam.* 21. In the high priest, *Aet.* 24. and many other. For doubtlesse it is a most vniust and cruell thing, that whereas the maister ought to haue a speciall care of the good estate of their seruants, both in respect of their soules and bodies, to command any thing that should indanger either of both, which the Prophet *Dauid* knew right well, & there-

The duties
of Masters
toward their
Seruants.

4. Thing be-
longing to
good and e-
quall dealing
with Seruants.

M

fore

The duties
of Masters
toward their
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5. Dutie of
the Master,
toward the
Seruant, to
the end hee
may deale e-
qually with
him.

fore would not drinke the water that
was brought to him with the daun-
ger of his seruants.

Q. What is the fift dutie?

A. The master is to command those
things which the seruāt is able to be-
weeld, performe, & bring to passe: &
not the things that do exceed his a-
bilitie & strength: according to the
example of cruel *Pharaoh*, who laid
such heavy burdens, & charges vpon
his poore seruants the *Israelites*, that
they were inforced to grone and be
weary of their liues. This is to deale
worse with a reasonable creature, and
one that carrieth the Image of God:
thē a good mā will deale with a bruite
beast: For (as the holy Ghost saith)
Pro. 12. 10. A good man pittieth his beast

Q. Now proceede?

6. Dutie be-
longing to e-
qual dealing
with the
Seruant.

A. Although a seruant is not vnre-
uerently, & at all times to answer his
master, admonishing and rebuking
him: yet is he in some weightie cau-
ses and respects, to giue his seruant
leauē to answer for himselfe: accor-
ding to the example of *Iob, ch. 31.* for
otherwise the most innocent should be

and of Supirioritie.

The duties
of Maisters
toward their
Seruants.

be condemned as guiltie: which were a most vniust and vnreasonable thing: and therefore the seruant must be suffered to make his iust and lawfull defence.

Q. What further haue you to say?

A. Seuenthly, the Maisters are not alwayes to weare and consume their seruants about their owne commoditie and profit: but at the last, & that in due time, to giue the leaue to provide for themselves by some honest & lawfull means. Which thing *Iacob* in all reason doeth require of *Laban*, *Gen. 20.* & herewithall when seruants haue consumed their strength, & continued many years in faithfull seruice, they are not to bee sent away with empty hands, but the master is to requite them in some sort according to his ability. These things are commanded by the Lord, as things iust and equall: *Deut. 15.* & in other places of the law. How greatly, vniust & cruell dealing with seruants, displeaseth the Lord, we may read, *Ier. 34.*

7. Dutie be-
longing to
equal dea-
ling with the
Seruant.

Q. What yet further?

A. The maister is to tender & main-

The duties
of Masters
toward their
Seruants.

8. Dutie of
equal dea-
ling with
the Seruant.

9. Dutie of
equall dea-
ling with
the seruant.

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taine his seruant when he is sicke, and vnable to prouide for himselfe: as also to vse all good meanes for the recouerie of his health: for it were vnjust to vse the health of the seruant, and then to forsake him in his sicknesse: in conscience wherof the Centurian, (as appeareth, *Mat. 8.*) resortheth to our Sauour Christ to obtaine recouerie and health for his seruant, who thē lay in extremitie of sicknes. And a certaine *Philistim*, is noted of crueltie, *1. Sam. 30. 11. 12. 13.* for that he forsooke his seruant, and left him destitute of al necessaries, being now sick and vnable to attend vpon him.

Q. What say you in the last place?

A. When the seruant dieth, the master is to see him committed to the earth, by honest and comely buriall. This is a dutie, which one Christian oweth to another: and therefore is a Christian master to perform it, much more to his seruant, which hath finished his life in his seruice: of this was *Isaac* mindful, as appeareth in the buriall of *Deborah*, his wiues nurse and seruant. Of

OF THE DVTIES
of seruants towards
their Maisters.

1. Dutie of
Seruants to
their Ma-
sters is loue.

Q. *WE heard before of the du-
ties of masters toward their
seruants : let vs now come
to the duties of seruants toward their ma-
sters. What is the first dutie ?*

*A. Loue. The seruant must loue his
maister.*

*Q. You say well: for without this, the ser-
uant can do no dutie in the right manner,
or acceptable to God. But can the seruant
easily performe this dutie ?*

*A. No: It is an hard matter in this cor- It is a hard
ruption of mans Nature to performe thing for
it to any man : but especially for ser- Seruants to
uants toward their maisters, loue their
Maisters.*

Q. How commeth that to passe ?

*A. By reason of the inward pride, The reason
whereby euery man hath a desire to of the diffi-
be aduanced aboue others : as also cultie,
for that by the light of nature, we all
loue libertie, and hate bondage and*

The duties
of Seruants
to their Ma-
sters.

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seruitude as a punishment for sinne.

*Q. By what reasons may seruants be in-
duced to loue their maisters?*

By 3. reasons
seruants may
induce their
heartes to
loue their
Masters.

1. Reason,

2.

Againe, maisters doe beare and re-
present the person of Iesus Christ,
the great maister and Lord of the
whole world: and therefore if they
loue Iesus Christ, they must needes
loue their earthly maisters.

3.

Lastly, maisters are instruments
and meanes wherby the Lord couey-
eth many graces and benefites vnto
seruants.

Q. What are those?

Seruants re-
ceiue diuers
sortes of be-
nefitcs from
their Masters

1. Sort.

2. Sorte.

A. An house, an habitation, together
with a lawful calling to attend vpon,
which is not euery mans case.

Secondly, masters do free their ser-
uants, and defend them from ma-
ny disgraces, iniuries & oppressions,
which otherwise they should suffer at
the

and of Subiection.

The duties
of Seruants
to their
Masters.

the hands of them, who are mightier
then themselves.

Furthermore, maisters direct their
seruants in a course seruing to their
comfort and benefit : who of them-
selves, would runne hedlong into a
number of miseries & destructions.

3. Sort.

Lastly, if they be Christian masters,
they haue not only a care for the out-
ward estate of their seruants, in mini-
string to them such things as are ne-
cessarie, but principally they haue
care of Ψ eternal saluati ϕ n of their souls

4. Sort.

*Q. Your reasons are effectual to perswade:
and haue preuailed with such, who were
indued with any grace of Gods spirit,
which thing they haue declared, not onely
by a tender care of the good estate of their
Masters, but also by amiable countenan-
ces, and sweet behauiour, as appeareth
by diuers in the holy scripture. But now
what is the second dutie of seruants to
their Maisters?*

A. Reuerence, and Subiection.

Q. Where is that warranted & required?

A. Ephes. 6. 5. 1. Pet. 2. 18: 1. Tim. 6.

1. Tit. 2. 9. In all which places re-

2. Dutie of
Seruants to
their Mas-
ters, is reue-
rence & sub-
iection.

The prease
of it,

The duties
of Seruants
to their Ma-
sters.

The Doctrin of Superioritie

uerence and submission is required,
at the hands of seruants toward their
Masters.

*Q. But what should moue them to per-
forme this dutie?*

There are 3.
Reasons mo-
uing to this
dutie.

1. Reason.

A. Diuerse reasons. And first, the
Maister is aduanced and lifted vp
into an higher degree of prehemi-
uence then the seruant: and therefore
it is his dutie to stoope down to him,
as his superiour.

2. Reason.

Againe, the state and condition of
the maister is better then that of the
seruant in the outward respect: there-
fore he must honor him as his better

3. Reason.

Lastly, the master taketh his autho-
ritie over the seruant, from no crea-
ture in heauen or earth, but onely
from God himselfe. *Rom. 13. Pro. 8.* &
therefore the seruant cannot resist
his Maister, or cōtemne him: but he
must needes resist God, and despise
his maiestie.

The Seruant
is to reue-
rence his
Master.

1. In heart
inwardly.

2 outwardly

And that also
diuers wayes

*Q. Is the seruant onely to reuerence the
maister inwardly in his heart?*

A. No: he is to expresse it outward-
ly, and that diuers wayes.

First

and of Subiection.

The duties
of Seruants
to their Ma-
sters.

1. In counte-
nance.

2. In Speech
and wordes.

And that 5.
wayes.

1. Way.

2.

3.

4.

First of all, in his countenance: for why? he is not to looke vpon his Maister, with a light, stubborne, proud and disdainfull countenance.

Q. Is he not to shew reuerence and subiection in his verie speech and words?

A. Yes, and that diuers waies. And first he is to yeeld to his Maister titles of reuerence, and honour, according to his place and estate. *2. King. 2. and. 5.*

Secondly, he is not to gaine-say and contend with his Maister, except it be in a matter of great importance and necessitie; and yet the same with reuerence and submission.

Thirdly, he must not answer againe, when he is admonished or rebuked. *Tit. 2. 9.* this is a signe of a rebellious heart, and an occasion of much euill. *Prou. 15. 1.*

Furthermore, he is not to speake vnreuerently or scoffingly of his gouernours behinde their backe, as is the manner of some wicked seruants.

Q. What say you lastly?

A. The

The duties
of Seruants
to their Mai-
sters.

5. Way, of
shewing re-
uerence.

The doctrine of Superioritie

A. The seruant is not to murmur, grudge, or repine at his estate: namely, that he is a seruant and in subiection: but willingly submit himselfe to his estate: 2. Cor. 7. 20. *Ephes.* 6. 7. And there is great reason therof, for if the Lord (who can as easily make a Maister as a seruant) did not see it good for his owne glorie, and the benefit of the seruant, he would neuer haue called him thereunto.

Q. But is it not a great temptation for a seruant to yeeld all this that hath bin spoken of, to a crooked, churlish, and a wicked Maister?

A. It is so: but yet a seruant is to comfort and arme himselfe out of the word of God, by these considerations.

First, that albeit the Maister doeth abuse his place and estate: yet it is the Lords, and from the Lord: and therefore in yeelding seruice to an euill and cruell Maister, he doeth it to the Lord, who will shewe himselfe good and gracious vnto him.

Secondly, hereby seruants shall by patience

There are 4.
Reasons of
great force
to moue Ser-
uants to loue,
reuerence, &
obey, euen
wicked and
churlish mas-
ters.

1. Reason.

2.

patience be conformed to Christ Ie-
sus their Lord and Maister. 2. *Pet.* 2.
Chap. ver. 18. 19. 20. 21.

Thirdly, they shall by their pati-
ence & willing suffering, adorne and
bring credit to the Gospel. 1. *Tim.* 6.
Chap. 1. 2. ver.

Lastly, the worst estate of seruants
amongst such as are reputed Christi-
ans : is better and more tollerable,
then the state of seruants amongst
many nations : where seruants haue
bin and are subiect to all manner of
disgraces, crueltie and tyrannie : as
appeareth both in the Scripture, and
in prophane Histories.

Of



The duties
of Schoole-
masters to-
ward their
Schollers.

The doctrine of Superioritie
OF THE DVTIES
*of Schoole-maisters to
their Schollers, and Schol-
lers to their Schoole-
maisters.*

Q. *Remaine there yet no other du-
ties belonging to the fift Com-
maundement?*

A. Yes, and that of two other sorts,
respecting one another; to wit, of
Schoole-maisters to their Schollers,
of Schollers to their Schoole-mai-
sters: of aged and graie-headed, to
the yonger sort: and of the yonger
sort, towards their auntients.

Q. *But doe Schoole-maisters & schol-
lers belong to this Commaundement?*

A. I no doubt, not onely by reason
of that relation which is betweene
them, but for that the duties of them
both, are of great and profitable con-
sequent to the Church and common
wealth, as all men knowe by experi-
ence, and cannot fitly be referred
to any other commaundement but
to the fift.

Q. *Then*

and of Subiection.

The duties
of Schoole-
masters to-
ward their
Schollers.

*Q. Then let vs speake of them both a-
part : and first of all, what duties are
Schoole-maisters to performe to their
schollers ?*

*A. First of all, teaching, & instructiō.
Secōdly, discipline or correction.
Thirdly, Example or cōuersation.*

*Q. Wherein is the Schoole-maister to
traîne and instruct his schollers?*

*A. First of all and principally in
diuine knowledge.*

*Secondly, in humane learning, or
literature.*

Q. What meane you by the first?

*A. The knowledge and vnderstan-
ding of the will of God contained in
the holy Scriptures, cōcerning faith
and saluation : the true worship of
God, and all duties towards man. For
the attaining whereof, he is to traîne
vp his scholler at fit and conuenient
times, in some catechisme skilfully
penned, cōprising the sum of Chri-
stian Religiō. In the deliuerie where-
of, he is to behaue himself with great
wisdom, reuerence and holines.*

*Q. To what purpose is all this? doth not
humane*

3. Duties be-
long to the
Schoolema-
ster in re-
spect of his
Schollers.

1. Instructiō;

2. Correctiō

3. Good ex-
ample, or cō-
uersation.

Schoolemai-
sters are to
instruct their
Schollers in

2. things.

1. In diuine
knowledge.

2. In humane
learning.

What diuine
knowledge
is.

And after
what māner
it is to be
taught.

The duties
of Schoole-
masters to
their Schol-
lers.

Humane
knowledge
insufficient
without di-
vine.

Humane
learning
what it is.

And after
what manner
it is to be
taught.

1. With good
skill and vn-
derstanding.

The doctrine of Superioritie

*humane learning suffice for the adorning
and commending of a man?*

A. No: for without religiō, humane learning is a prophane thing, seruing for nothing but to puffe vp a mans heart with pride, to take away excuse from him before God, and to arme him with boldnes to oppose himselfe against the word of God, and the holy truth contained therein, as may appeare in the hereticke, Atheists, & prophane contemners of Religion in all ages.

Q. What means you by humane Learning?

A. Reading, Writing, Grammer, with the rest of good Artes and Sciences.

Q. In what manner is the Schoole-master to traine the child to the knowledge of these things?

A. Hereunto, are required diuers things. First of all, skill and knowledge: that is, he must know and vnderstand the things that he teacheth to another, least through ignorance he conuieeth into the minde of his hearer,

and of Subiection.

The duties
of Schoole-

masters to-
ward their
Schollers.

hearer, many errors and vntruthes, which will easily take impression in tender hearts, & hardly be remoued, when they attaine to further age.

The second is diligence and painfulness; which consisteth in often reading to his Scholler, often hearing and examining him; with calling ouer things before heard: and lastly, inuring him to dispute and conferre with his fellowes and equalls: by all which, memorie is confirmed, the wit sharpened, and the minde furnished with matter and knowledge fit for euery purpose. Without this, a long time is spent, and litle or no fruit doth ensue, although the scholler be of a good capacite.

2. With diligence and painfulness.

Thirdly, he must vse all allurements to draw his schollers to hearken vnto him, and to loue learning; as gentlenesse, mildenesse, patience, commendation of Learning, with gifts and rewards vpon occasion. And on the contrarie part, he is to auoide hastines, and boisterousnes of affections;

3. With all good allurements & incouragement to his Schollers,

The duties
of Schoole-
masters to-
ward their
Schollers.

The doctrine of Superioritie

affections; a sharpe & seuer countenance, with impatience, & such like. All which serue to harden the heart of the scholler, to cause him to hate and flie learning: to dull and astonish his wit, so that either he cannot conceiue and vnderstand that which is deliuered; or is made vnable to repeate that againe, which was before conceiued. All which is plaine by common experience.

With discretion.

The fourth thing is discretion: which consisteth in discerning and considering the nature and disposition of the scholler, together with his wit and capacitie, to the end that he may rightly and skilfully let loose or hold in the raines of his gouernmēt; as also measure and proportion the precepts which he giueth, to the end that he neither oppresseth his wit and capacitie with too much, or suffereth them to languish and impair with too little. This was wisely considered of the very heathen, as may appeare in their books of the trayning vp of youth.

2. But

and of Subiection.

Q. But what say you of the second generally thing required of a Schoolmaster, namely, Discipline, and Correction?

A. I say, it is most necessarie to be v-
sed, for without this, the scholler will
cōtēme the maister, cast off all care
of learning, and corrupt his heart
with all manner of vices; insomuch
that he will proue, not onely void of
learning, & all cōmendable vertues,
but a monster in life & conuersation.

Q. But how is he to use Discipline, and Correction?

A. First of all, he is not so much to
correct him for learning, and want
of wit and capacitie, or any naturall
defect, as for euill manners, stubbor-
nes, idleness, negligence, & such like.

Againe, in correction, he is to re-
spect the qualitie of the offence,
namely, how great or how small, for
both are not to bee corrected with
like measure: but the great is to bee
corrected with great, the small with
a smaller kind of punishment.

*Q. It may be gathered out of your words,
that a scholler is to be brought up, not onely*

The duties
of Schoole-
masters to-
ward their
Schollers.

1. Dutie of
the Schoole-
master to-
ward his
Scholler, is
due Corre-
ction.

2. Things re-
quired to the
right vie of
the Schoole-
masters cor-
rection.

1.
2.

The duties
of Schoole
maisters to-
ward their
Schollers.

The doctrine of Superioritie

in learning, but in good manners?

A. There is no doubt of that, for without good manners, learning, and wis (be they neuer so excellent) are not onely disgraced and deformed, but vitterly fruitelesse, and like a ring of gold (as the Prophet in another sense speaketh) in a swines snout.

Q. For the furtherance whereof, how is the Schoole-maister to beane himselfe, which is the third generall thing you spake of?

3. Dutie of the Schoole-maister to-ward his Scholler, is good example of life, & cōuersation. The reason of it.

A 4. dutie of the Schoole-maister, is to pray often, both wvith and for his Schollers.

A. He is to walke before the eyes of his scholler, in a wise, holy, sober and comely behaviour. The reason whereof is, for that the schollers are readie to follow the example of their Maisters in all things, whether good or euill: as we may see in the schollers of Plato, Aristotle, Pythagoras, and such like.

Q. Is not the Schoole-maister to pray often wvith, and for his schollers?

A. Yes, for without that, smal or no successe is to be looked for.

Of

OF THE DVTIES of Schollers to their

Schoole-maisters and
Teachers.

Q. Having spoken of the duties of
Schoole-maisters, equitie and
order doth require to speake of
the things that Schollers ought to per-
forme: what say you to that?

A. The things which they are to
performe are diuerse.

The first concerneth themselves.

The second, hath respect to their
Maisters.

The third containeth their beha-
viour to all men in generall.

Q. What say you of the first, which con-
cerneth themselves?

A. That which they are to performe
in regard of themselves, and their
owne good, is two-fold.

For first of all, they are to giue dili-
gent care, attention, & heedfulness to
that which is taught and deliuered.

Secondly, they are to labour, that
they

3. Sortes of
duties to be
performed
of Schollers
to their
Schoolema-
sters.

1. Sort, of the
which there
are 2.

The duties
of Schollers
to their
Schoolema-
sters.

The Reason
of the first
duty.

The Doctrine of Superioritie

they may profit therein.

Q. Why is the first required?

A. Because that without diligent hearing and attention, teaching and instruction, be it neuer so plaine, wholesome, & excellent, it is in vaine: like as if a man should sing vnto a deafe eare, for hearing, cometh naturally, and in order, before vnderstanding, whetevpon Schollers in all languages are termed by the name of hearers.

Q. But how shall Schollers profite and increase by that which they heare?

How the 2.

duty is to be
performed
that the Scol-
ler may pro-
fit.

Things to
be avoyded
which hin-
der profiting

A. They are to avoide some things, and performe some other.

Q. What are the things they are to avoide?

A. Idlenesse, excessive eating, drinking, sleeping, recreations, the companie of idle & vaine persons, amorous, and such like. By all which meanes a man doth fruitlesly mispend his time: blunt and dul his wits, and weaken his memorie.

Things to
be practised,
for the profit
of the Scho-
lar.

Q. What is he to performe?

A. To call to mind things heard, often and seriously to meditate therof, conferre

and of Subiection.

conferre thereof with others, and be readie to teach them the things hee himselfe hath learned.

The duties
of Schollers
to their
Schoolema-
sters.

Q. What say you of his dutie towards his Maister?

2 Sort of du-
ties. Of the
which, there
are 3.

A. His ductie containeth three things.

For first of all, hee is to loue his Maister, as an other parent, yea and in some respects more then his naturall Parent.

1. Loue.

Secondly, hee is to reuerence, and honour him.

2 Reuerēce

First of all, in his heart and affections.

1. In heart.

Secondly, in his speech, both in the presence, and absence of his Maister.

2. In speech,
present, or
absent.

Thirdly, in outward gesture and behaviour.

3. In gesture

By all which outward effects, is laid open the inward reuerence and honour of the heart.

Q. What is the third dutie?

A. Thankfulness, which containeth all meanes which serue to require the loue, care, labour, and trouble

3. Dutie is
Thankful-
nes.

The duties
of Schollers,
to their
Schoole-
masters.

The doctrine of Superioritie

of his Maister, with all fruits and be-
nefites ensuing thereof: in which
regard manie are renowned & com-
mended, euen in prophane Hysto-
ries, as *Alexander* the great, to *Aristo-
tle* his Maister.

Vnbankful-
nes is a great
sin in Schol-
lers, & high-
ly displea-
sing to God.

Contrariwise, all such haue beene
condemned as vnnaturall monsters,
which haue shewed themselues vn-
thankfull or vnkinde towards their
Schoole-maisters, & Fathers in lear-
ning; as that Mōster of Nature *Nero*,
towards his Maister *Seneca*: So certain
yong Schollers (as appeareth in *Pru-
dentius*) who with their stiles and pen-
kniues bereaued their Christian mai-
ster of his life: vpo all which hellish
Vipers, afterward came the horrible
vengeaunce and iudgementes of
God. And not without cause, see-
ing they did in a hellish mannervio-
late and transgresse this fift com-
mandement.

3. Sort of the
duties of
Schollers,

*Q. Say somewhat of the third and last
thing, namely the behauiours of Schollers
before all men in generall.*

*A. As their bringing vp is more ex-
cellent*

cellent then others, so are they to excell others in behaviour.

Q How to excell?

A. In Religion, courtesie, humilitie, humanitie, comelines, and order in eating and drinking, talking, recreations, entertainments, salutations, & such like. According to the rules and precepts which they haue learned, not only out of the Scripture & word of God, but out of the writings of ciuill & political men. And therefore in this respect, are condemned al which professing learning, are yet in their maners & behavior proud, prophane noisome, inciuil, & vncomly, wherby they are so farre off from adorning, & comending good learning, y^e they doe most notably deface it, & coole the affections of many towards it.

The duties
of Schollers
to their
Schoolma-
sters.

They are to excell others that want good education, in their whole carriage, and behauing of themselves toward all men.

OF THE DVTIES OF the elder and yonger sort.

Q VV E are now come to the other sorts, whereof we spake before; and first of all, we are to begin with

The duties
of the Elder
toward the
yonger.

2. Things
to be consid-
ered concern-
ing the el-
der persons.

1. The ver-
ties where-
with they are
to be inuend

2. The du-
ties which
they are to
performe to-
ward theyon-
ger in yeares

The vertues
which ought
to bee in the
Elder are ma-
nie, as the A-
postle setteth
them downe
Tit. chap. 2.
vers. 1. 2. 3.

The duties
of the Elder,
are 4.

1.

The Doctrine of Superioritie

the elder sort, what say you of them?

A. For the better handling of that
which concerneth them, we are to
consider what vertues and properties
are required in their persons.

Secondly, what they are to per-
forme, being thus qualified to the
yonger sort.

Q. What are the vertues or properties
required in the persons of ancient men
and women?

A. The most of them are set downe
in the first, second, & third verses of
the 2. chap. of the Epist. to Titus. The
words are these. But speake thou the
things which become wholesome doctrine.

That the elder men be watchfull,
grave, temperate, sound in the faith, in-
love, and in patience.

The elder women likewise, that they
be in such behaviour as becommeth holie-
nesse, not false accusers, nor subiect to
much wine, but teachers of honest things.

Q. What duties are ancient men to
performe?

A. They are to instruct & informe
yong men in the knowledge of God,
and

and of Subiection.
and of his most holy will.

*The duties
of the Elders
toward the
yonger.*

Againe, they are to exhort and encourage them to all good and vertuous duties to God and man.

Besides this, they are to dissuade them from euill, and to censure them when they swarue from a right course.

And in conclusion they are to expresse all good vertues which they haue learned, either by the word of God, or their owne experience in their liues and conuersation.

Q. What will follow of all this?

A. Great fruit and benefit to the yonger sort: and their graie haire shall be a crowne of glorie to themselves.

*The fruit following both
vertues and
duties of the
Elder sort.*

OF THE DVTIES

*of the yonger sort vnto
their Elders.*

Q. L Et us proceede vnto the duties of the yonger sort vnto their Elders?

*The duties
of the yonger
to the
Elder, are of
2. sortes.*

A. Those

The duties
of the yon-
ger to the
Elder.

The doctrine of Superioritie

A. Those duties doe consist first of all in the inward affection.

Secondly, in outward behaviour.

Q. What meane you by the first?

A. That yong men and women, should in their hearts and affections, loue, honour and reuerence their elders. And there is great reason thereof.

For first of all they doe represent part of the image of God, to wit, continuance of daies and eternitie.

Againe, by reason of long life, they are furnished with wisdom, knowledge, vertue & graces, farre aboue the yonger sort, who cannot attaine therunto for want of long continuance in this life.

Lastly, God hath appointed them, to be as Fathers & Mothers in care, in loue, and in tendernes toward the yonger sort, which cannot well provide for themselves.

2. Sort of the
duties of the
yonger to
the Elder.
They are 3.

Q. What outward duties doe you require?

A. Diuers. First of all, they are to heare with attention and reuerence, the

and of Subiection.

The duties
of the yonger
to the
Elder.

2.

3.

* An example
whereof we
may see euē
amongst the
Heathen: for
wt.ē the La-
cedemonians
being presēt
at a solemne
shewe, vpon
the Theatre
at Athens, an
olde man be-
ing neere to
them, they all
stoode vp in
token of re-
uerēce; and
one of their
cōpany yeel-
ding his seat
to him, him-
selfe stāding
as by him.

the counsell and instruction, which
vpon occasion they shall deliuer to
them: & therefore they are not bold-
ly to speake in their presence, much
lesse to vsurpe the first place of speech.
A worthie example thereof we haue
in *Elihu. Job. 32. 11. 12.*

Secondly, they are not to con-
temne or deride the persons of the
aged, least that the hoate vengeance
of God fall vpon them, as it did vpon
the euill brought vp children of *Re-
shai*, that mocked the Prophet *Eli-
sha*, in regard of one effect or proper-
tie of olde age, namely baldnesse. 2.
King. 2. 23. 24.

Thirdly, in steed hereof, they are
to yeeld vnto their auncients all out-
ward signes & tokens of * reuerence
and honour: as vncouering their
heades, bending their knee, and such
like, according to the manner of the
countrie where they liue: according

Whereby they did correct the vnreuerent behaviour of the
Athenians towards the Aged: one of them saying, that the
Athenians may knowe what is fit to be done, but that they
will not doe it. *Cicer. in Lib. de Senect.*

The duties
of the yon-
ger to the
Elder.

The doctrine of Superioritie

as the Lord hath commanded, *Leuit.*
19. 32. *Thou shalt rise up before the ho-
head, and honour the person of the old
man, and dread thy God: I am the Lord.*

Q. What if so be the younger sort, are
driven to admonish or rebuke the Elder
sort?

A. They are to performe that du-
tie in a most louing and reuerent
manner, as appeareth, *1. Tim.* 5. 1. 2.

*Rebuke not an Elder, but exhort him
as a Father, and the younger men as bre-
thren.*

*The Elder women as Mothers, the
younger as sisters, with all purenes.*

Lastly, as old persons haue bin
comforters & supporters of the yon-
ger sort, in the weaknes and infirmi-
tie of their infancie and childhood:
so are they to helpe and relieue the
weake and decrepit old age of their
auncients.

Q. What say you of that time when as
youth for the most part doe contemne and
make light account of old age?

A. I say, first of all, that is a signe
of a notable confusion, which com-
monly

and of Subiectiō.

monly springeth out of euill and vni
godly education.

Secondly, that it doth foretell
some notable Iudgement of
God to come vpon that
land, where this euill
is practised.

FINIS.

